GAZETTEER

OF THE

RAWALPINDI DISTRICT.

1883-4.

Compiled and Published under the authority

OF THE

PUNJAB GOVERNMENT.

PREFACE

The period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from district officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer* compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers; while the report on the census of 1881 has been utilised. Of the present volume, Section A. of Chap. V. (General Administration), and the whole of Chap. VI. (Towns), have been for the most part supplied by the Deputy Commissioner; Section A. of Chap. III. (Statistics of Population) has been taken from the Census Report; while here and there passages have been specially written for the work. But with these exceptions, the great mass of the text has been taken almost, if not quite verbally from Mr. Cunningham's compilation already referred to, which again was largely based upon Captain Cracroft's Settlement Report of the district.

The report in question was written in 1864, and, modelled on the older settlement reports, affords very inadequate material for an account of the district. No better or fuller material, however, was either available or procurable within the time allowed.

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a second and more complete edition of this *Gazetteer* will be prepared and meanwhile the present edition will serve the useful purpose of collecting and publishing in a systematic form, information which ha[s] before been scattered, and in part unpublished.

The draft edition of this *Gazetteer* has been revised by Colonel La[...] and Messrs. Perkins, Knox, and Steedman. The Deputy Commission[er] is responsible for the spelling of vernacular names, which has bee[n] fixed throughout by him in accordance with the prescribed system [of] transliteration.

THE EDITOR.

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1	2	3	4	5	6	7	8	9
Details.	District.	*Detail of Tahsils.*						
		Rawalpindi	Gujar Khan.	Attock.	Kahuta.	Murree.	Pindigheb.	Fatahjang.
Total square miles (1881)	4,861	769	565	568	434	210	1,517	798
Cultivated square miles (1878)	1,517	307	250	211	99	29	278	343
Culturable square miles (1878)	379	54	30	40	10	3	171	71
Irrigated square miles (1878)	28	2	2	8	...	1	6	9
Average square miles under crops (1877 to 1881)	1,469	317	287	116	117	26	311	295
Annual rainfall in inches (1866 to 1882) ...	30·7	30·7	21·4	17·3	35·1	47·1	18·8	15·1
Number of inhabited towns and villages (1881)	1,6[illegible]	442	373	189	226	94	129	194
Total population (1881)	820,5[illegible]2	211,275	133,396	138,752	87,210	39,198	103,581	107,100
Rural population (1881)	725,[illegible]5	158,300	133,396	126,542	87,210	36,709	90,808	102,225
Urban population (1881)	8[illegible],327	52,975	...	12,210	...	2,489	12,778	4,875
Total population per square mile (1881) ...	169	275	236	244	201	187	68	134
Rural population per square mile (1881) ...	151	206	236	223	201	175	60	128
Hindus (1881)	86,162	35,502	7,551	14,559	6,201	1,987	14,277	9,085
Sikhs (1881)	7,780	5,886	6,094	762	3,364	175	448	1,051
Jains (1881)	1,033	940	6	3	82	2	...	
Musalmans (1881)	71[illegible]	[illegible]05,734	1[illegible]9,734	123,097	[illegible],663	36,629	91,339	96,959
Average annual Land Revenue (1877 to 1881)	[illegible]	[illegible]	10,340	119,9[illegible]	85,414	7,756	[illegible]	111,393
Average annual gross revenue (1877 to 1881)	987,803	[illegible]						

CHAPTER I.

THE DISTRICT.

SECTION A:—DESCRIPTIVE.

Chapter I, A.

Descriptive.

General description.

The Ráwalpindi district is the most northern of the four districts of the Ráwalpindi division, and lies between north latitude 33° 3′ and 34° 4′, and east longitude 71° 46′ and 73° 41′. It occupies the table land between the Salt Range, the outer Himálayas, and the Indus. Its length from Pind Maira on the Hazára border in the north, to Karai on the Jhelam border in the south, is 50 miles; its breadth from Salgraon on the Jhelam, to Khushalgarh on the Indus, is 100 miles. It is bounded on the north by the district of Hazára; on the east by the river Jhelam, which separates it from Chibhál in Kashmír; on the south by the Jhelam district; and on the west by the Indus, which separates it from the Peshávar and Kohát districts.

It is divided into seven *tahsíls*, of which that of Pindi Gheb is in the south-west; of Attock in the north-west; of Fatahjang in the south centre; of Gújár Khán in the south-east; and of Ráwalpindi in the north-east; with the *tahsíl* of Kahúta in the extreme east, and the small *tahsíl* of Murree in the extreme north-eastern corner of the district. Some leading statistics regarding the district and the several *tahsíls* into which it is divided are given in Table No. I. on the opposite page. The district contains only one town of more than 10,000 souls, namely Ráwalpindi, with a population of 52,975. The administrative headquarters are situated at Ráwalpindi in the north-eastern portion of the district, on the Panjáb Northern State Railway. Ráwalpindi stands sixth in order of area, and seventh in order of population, among the 32 districts of the province, comprising 4·56 per cent. of the total area, 4·36 per cent. of the total population, and 3·50 per cent. of the urban population of British territory. The latitude, longitude, and height in feet above the sea of the principal places in the district are shown in the margin.

Town.		N. Latitude.	E. Longitude.	Feet above sea-level.
Ráwalpindi	..	33° 37′	73° 6′	1707
Gújar Khán	..	33° 16′	73° 22′	1700*
Attock	..	33° 53′	72° 18′	1200*
Kahúta	..	33° 37′	73° 26′	2000*
Murree	..	33° 55′	73° 27′	7517
Pindi Gheb	..	33° 14′	72° 18′	1060
Fatahjang	..	33° 35′	72° 42′	1700*

* Approximate.

Chapter I, A.
Descriptive.
Physical features.

The surface of the district is greatly varied. It consists primarily of wide rolling plains which constitute the sloping table land by which the Salt Range to the south falls away to the foot of the sub-Himalayas to the north. But these plains are broken by hills of altitudes rising to more than 7,000 feet, which are arranged in chains and groups of very varying magnitude, and the drainage from these hills has cut up the plain into the most complicated system of deep steep-sided *nallahs*, known locally as *khadera*, which in some parts of the district closely cover the surface of the country. The ranges themselves have a marked concentric grouping, the convexity of which faces the south, so the direction of the ranges bends from south-west, through east, to west by north. The hills, too, vary much in features and characteristics. On the east the Himalayan spurs are, at least on their northern slopes, richly clad with forest trees and brushwood; while their valleys, though possessing the characteristic V-like section, with a deep *khad* below, are comparatively open and cultivated. They are for the most part composed of sandstone and clays. The western hills, on the other hand, and those lying to the north of Ráwalpindi, are chiefly of limestone, and those lying to the north-west, of much more ancient slate and limestone rocks; while both are comparatively bleak and devoid of vegetation, their valleys little else than rocky torrent beds, and the country round them broken up into rough ravines.

A line drawn north and south, and passing four or five miles to the west of the town of Ráwalpindi, would approximately mark the limits of the two somewhat ill-defined tracts thus indicated; to the east is open country, richly cultivated and densely populated, sloping up into the Himalayas; to the west a country of sparse inhabitants, rough and wild and often rocky. The Settlement Officer writes:—

"The western portion of the district is distinct in physical features, population, and, in some parts, climate, from the eastern section. The mountains are more dry and arid, the heat more intense, the villages fewer, larger in area, more scanty in population, and that population more scattered; the people hardier and addicted to violent crimes and blood feuds. Although this portion of the district includes several richly fertile tracts, such as those of Chach, or the valleys of the Soháu and the Sil, of Hassan Abdál, and Burhán, yet its general characteristics are vast areas and comparatively small produce. Towards the south-east the country changes; it is more favoured in climate; its physical features are less wild; and its population is more dense, and scattered over the country in innumerable hamlets, betokening more security and a higher degree of cultivation."

The Murree hills.

The eastern mountains are now locally known as the Murree hills, a name which they derive from the hill sanitarium situated at the north-eastern extremity of this district. They consist of a series of ridges, mostly of grey sandstone and red clay strata, running south-westward from the valley of the Jhelam. The series is orographically continued northwards for some distance in the Hazára district, in the northern spurs of the Mián Jani mountains, which bound the Hazára valley to the south; but geologically these latter are distinct, as they consist of grey limestone and brown shales. On the borders of this district

The Murree hills.

towards the north the Murree hills culminate to a height of about 10,000 feet in the mountains beyond the Murree sanitarium, and stretching onwards into Hazára, blend at last with the snowy ranges which shut in Kashmír. Round Murree the scenery is rich and varied. The mountain sides are clothed with forests of oak and pines, which are, as usual, most dense on their northern slopes; and these, set off by the rich and peaceful valleys below, and the background of the snowy Kashmír ranges, form a prospect which cannot be equalled in many parts of the lower Himalayas. Further south the hills change in aspect. They are less lofty and more irregular, but are still adorned by beautiful trees; their slopes become more diversified and tabular, the valleys broader, and there is more cultivation; the villages and hamlets are picturesquely placed on the hill sides in nooks or on projecting spurs, while occasionally the ruins of an old castle recall the bygone splendours of a Ghakkar chief, or a fort the tyranny of the grasping Sikh. Altogether, the scenery, though less grand, is perhaps more picturesque. Still further south, the trees are less lofty, and gradually give place to brushwood; the hills are rounded, and the scenery more tame and uniform. Gradually too, as they near the southern frontier of the district, the length of the ranges grows less and less until, near the borders of the Jhelam district, only a narrow line of hill separates the Jhelam from the plains. The most northern of these parallel ranges within this district extends in down into the plains in a single line of hills a few hundred feet in height, which passes westwards, about ten miles to the north of Ráwalpindi, and ends in some stony eminences about two miles west of the Márgalla pass, and the Grand Trunk road.* At the Márgalla pass there is a handsome monument and fountain, erected to the memory of John Nicholson. The monument can be seen for miles on either side of the pass; and the fountain, to which water is carried from a perennial spring, is a great boon to travellers. Here the range meets, or slightly overlaps, the extremity of another range of hills, that of the Chitta Pahár, which enters the district from the direction of the Indus.

The Chitta Pahár.

This range is in the form of a wedge, its base resting upon the Indus in the neighbourhood of the town of Nára. At this point the breadth of the range is about 12 miles. It stretches eastward, gradually narrowing until it ends near the Márgalla pass, about [illegible] miles from the Indus. The southern range of the group is of purple and grey sandstone and red clays, the former often weathering to a dark, almost black colour, whence this portion of the group is sometimes called Kála Pahár, or "black" hill.† The name of *chitta* (or "white") is derived from the whiteness of the nummulitic limestone of which the main range chiefly consists, and which lies north of the sandstones, extending from the

* This Mochipura spur is geologically interesting, from the presence beneath its intensely disturbed nummulitic limestones, of some fossiliferous limestones of Jurassic age. The triassic formation may also be represented here; for it forms whole mountains of limestone in Hazára, some miles further north.

† The range is sometimes called the "Kála Chitta Pahár," but more commonly the whole is alluded to collectively under the name of "Chitta."

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Descriptive.

The Chitta Pahár.

Indus to the Márgalla hills, while the sandstone hills disappear near Jáfir. The range is comparatively bare. In parts there is a fairly thick growth of *káo* (wild olive) and *phuláhi* (acacia modesta), but over some portion of the range, a coarse grass is the only vegetation. The *káo* is found on the limestone; while the *phuláhi*, which grows vigorously on the sandstone, is almost the only tree of that portion of the range. The existence of a saline spring near the village of Jáfir indicates the presence of salt among the strata, but at present a rich lime is the most valuable production of the range. The *phuláhi* and *káo* supply useful timber, but are still more valuable as supplying fuel for the numerous cantonments of troops in this neighbourhood. Of these hills and the country at their feet the Settlement Officer writes as follows :—

"The slope of the adjoining plains on both sides of the range is not favourable to the retention of the rain water, which flows off without fertilizing the soil. No important streams rise on these hills. They are drained to the west by numerous gorges carrying the surface water to the Indus. To the north, the rain water finds its way to the Harroh and its tributary the Nandna, and to the south the surface drainage is conveyed to the Indus, partly by the Jabba and Nammal ravines, and partly by the great Resh, or Tothál, torrent. But the local water-shed of the range is strangely interrupted near Charrat, much of the country about Fatahjang, and even to the north of Khairi Múrat, being drained by streams which find their way northwards across the eastern portion of the Chitta Pahár hills. In general, the region is dry and arid, and the heat, during summer, intense; but there are places where small springs exist in hollows and ravines, affording a limited supply of water for cattle. It is a wild and curious region. The hills assume fantastic shapes, generally running in ridges from west to east with deep furrows, and sometimes broad glens between them, occasional conical hillocks intervening. The colour of the soil is often dark red, and even purple, varied with light and blue grey. There is an absence of human habitations, of bright foliage, of water, and, consequently, of animal life, to relieve the solitariness and gloom. Here crime flourished rampant in former years. The hills were ever a refuge for criminals, and it is only in recent years that life and property have become secure."

The Gandgarh hills.

North of the line marked by the Chitta Pahár and the Mochipura extension of the Murree hills already described, the most important hills are those which end in the mountain of Gandgarh. The mountains themselves belong to the Hazára district, but they project into Ráwalpindi, and the country for some distance on either side of them belongs to this district. To the north lies the fertile valley of Chach, and on this side the slope of the hills is gentle, and cultivation extends for some distance up the hill side. The northern aspects of the hill are rough and the eastern precipitous. The river Harroh flows close to its southern base and the interval is a network of deep ravines. The rock is dark slate, interstratified with hard limestones which also are generally of a dark colour.

Kherimár and Kowágarh.

Between the Gandgarh mountain and the Chitta Pahár are two outlying ranges of hills, running east and west. The first and largest, about eight miles long by $1\frac{3}{4}$ broad, is the Kherimár, so called because of the extreme hardness and sharpness of its stone formation, a kind of dark blue limestone, which destroys the *kheri*, or sandal, used in these parts. There is but little wood or grass on the mountain. Between it and the Gandgarh range is the

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Kherimár and Kowagarh.

fertile valley of Burhán, joined at its eastern extremity by that of Hassan Abdál, both watered by copious streams. The other hill is the Kowagarh, noted for a kind of black marble with a yellow vein, capable of taking a high polish. This stone is called by the natives *abri*, and is worked into cups and ornamental objects. To the west of these hills, between the plain of Chach and Chitta Pahár, is a high table land or *mehra*, drained by the Chíl, the Harroh, and the Indus. Cultivation here is general, but the lands are sandy, poor, and undulating, incapable of retaining much of the rain water. The villages are all situated on its outskirts where water is procurable.

The Attock hills.

At the western extremity of the *mehra* occurs another spur of the trans-Indus mountains in the neighbourhood of Attock. It is formed of black, or at least dark coloured and extremely fissile slates in their beds, among which lie many zones of dark limestone, and one of white marble, this last being well exposed to the west of the village of Dakhner, near the Indus. It extends only a few miles, is very bleak, has no vegetation, and contains only two villages. There is, however, a small and tolerably fertile valley on its western side towards the Indus. The Attock (Atak) fort lies on its northern face.

The Makhad hills.

Passing to the south of Chitta Pahár, the first hills requiring mention are those of Makhad. Across the Indus there is a well-marked range called Lakkargarh, or Hokanni, in the Khattak country; but the Makhad hills, which form its cis-Indus continuation attain no great height, and are a cluster rather than a range. They are covered with boulders from the local conglomerates which the weather has rounded; and yield grass for cattle, and hardy shrubs, but nothing else. Its inhabitants, a race of Sághirí Patháns, rear horses of a hardy breed, which roam at large over the hills, and are much prized. This is one of the wildest tracts in the district. The hills stretch for some miles in distinct elongated ridges, running east and west, and having broad but sterile valleys between them. The best of these is Nárrah, a valley with a broad mountain torrent. On its banks are the homes and the lands of the Pathán inhabitants. The ranges are collectively known as the Makhad tract.

The Khairi Múrat.

To the east of the Makhad hills, is an extensive table land, stretching from the Chitta Pahár on the north to the Sohán river on the south, which here forms the boundary of the district. About 30 miles from the Indus, and midway between the Sohán and the Chitta Pahár, rises another range, the Khairi Múrat, which runs eastwards for about 24 miles, a dreary ridge of limestone flanked by sandstone and earthy rocks, the vertical and contorted strata of which indicate intense disturbance. It was formerly covered with *phuláhi* and *káo* trees, but is now completely bare, and presents the appearance of a sterile rocky ridge. To the north of the range is a plateau intersected by ravines, in which is situated the township of Fatahjang. To the south is a dreary waste about five miles broad, a network of rough ravines and stony hillocks, and beyond this again lies the valley of the Sohán, one of the most fertile portions of the district.

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Descriptive.
The Dungi hills.

A small outlying range, south-east of the Khairi Múrat, composed of clays and sandstone affords to the people of the Sohán valley a plentiful supply of wood and grass.

The plains.

If any portion of the district can be rightly called a plain, it is that portion which lies to the east of the imaginary line, already alluded to as marking the division of the district into two separate tracts. It stretches from that line eastwards to the base of the Murree hills, but no part of it is level for more than a few miles together. A spur from the Murree hills crosses this open country to the south of Ráwalpindi, and its direction is continued by narrow fantastic ridges of vertically bedded sandstone, known as the Dog's Tooth rocks, which connect it with the southern side of the Khairi Múrat. This plateau, which is known as Potwár, is in parts much cut up with ravines. These are often of great depth with perpendicular clay banks, and yet it is wonderful how little they appear to alter from year to year. Seen from some high point above, they look as if there had been a great convulsion of nature, and as if the whole country had sunk into a vast chasm, leaving portions of the tract of every size and shape standing erect, as if it were abruptly checked in its downward course. The average height of the plateau must be about 1,800 feet above the sea, ranging from about 2,000 feet at Kahúta, to 1450 at Majáhad on the Síl stream. For almost the whole of this tract the Indus is the main drain into which the Sohán, the Jutál, and the Harroh, with their numerous feeders, flow. The level of the Indus at Makhad is about 730 feet; so it is not difficult to conceive how the deep and precipitous ravines have been formed in the yielding clay of the plain some 900 feet above. The Grand Trunk road traverses this plain, following in the main its highest line, or watershed to avoid the ravines or *khas*. To the east of the road, the country drains into the Káshi torrent, which empties itself into the Jhelam, just upon the borders of this district. To the west of the road, the drainage flows off into the Sohán and its tributaries. The population of this part of the district is, generally speaking, dense; the lands are highly cultivated and artificially dammed up to retain water. The villages are at easy distances, and the country is studded with hamlets; the scenery, though sometimes dreary in consequence of the absence of trees and water, is never altogether devoid of interest, and is greatly beautified by views of the snowy ranges and of the lower mountains and valleys, while the heat is mitigated by cool breezes. The great want is that of water, which has sometimes in dry weather to be brought from great distances.

Survey base line.

It is on the Chach plain of Ráwalpindi that the great base-line of the Indian Trigonometrical Survey has been measured. Its south-west end is situated in latitude 33° 53′, longitude 72° 25′; on the south end of a mound to the south of the village of Káln in the Chach valley; its north-east end is in longitude 72° 32′, latitude 33° 57′, on the southern end of a mound at the village of Arzar in the same valley. Its length is 7·831 miles, or 41,345·4 feet, and it was measured between December 1853, and February 1854.

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Descriptive.

The Indus.

With the exception of the eastern portion of the Murree hills, half of the Kahúta, and three-quarters of the Gújar Khán *tahsíl*, the drainage of the district falls into the Indus, that of the excepted tracts flowing into the Jhelam. Entering the district near Gházi, in Hazára, the Indus suddenly emerges into the open, dividing the fertile plains of Chach and Yúsafzai. Hitherto narrow, it now expands into a perfect sea upwards of a mile in breadth, forming many islands covered with *sissu* wood and grass, and affording pasturage to the flocks of the two neighbouring districts. Just above Attock the river again contracts into a narrow bed, and passes by the gloomy rocks of Jalália and Kamália, below the fort, hemmed in by mournful black rocks of slate. Below Attock, stopped here and there by a ridge of rock below the surface, it becomes a deep blue lake as at Bágh Niláb, whence it derives its name of the blue river. Below Bágh Niláb the river enters still narrower gorges of lofty frowning rocks, at one place only 60 feet in width, and thus continues until it passes the extremity of the Makhad hills. The water, largely derived from snow and ice, is even at Attock several degrees cooler than the well-water of the place. The river is navigated by native boats from Attock downwards; though the labour of bringing the boats up stream again by tracking is so great as largely to enhance the cost of carriage. Beyond Makhad it becomes navigable by steamers, but soon passes beyond the borders of this district.

In 1883, a splendid iron railway bridge across the Indus, with a sub-way for ordinary traffic, was completed at a point about three miles south of Attock fort. It is fully described below in Chapter VI.

The Indus does not afford this district any advantages for irrigation, but were a canal cut from Gházi or thereabouts through Chach, it is believed that a considerable area might be watered. The average depth of the Indus at Attock is 17 feet in the winter and 50 feet in the summer. Its fall between Attock and Kálábágh (in Bannu) is at the rate of 20 inches per mile.

The Jhelam.

The Jhelam rises in Kashmír, and passing through the Baramúla pass in the northern extremity of the snow-clad range of Pir Panjál, skirts the district from its northernmost point near Dewal (a halting place for travellers on the road to the beautiful valley) to its southern boundary, a distance of about 70 miles. It flows, throughout, between lofty mountains and precipitous rocks. The stream is clear and swift, but interrupted by numerous rapids which render it incapable of navigation above Dangalli. Timber, however, is floated down in large quantities from Kashmír. Below Dangalli, which is 40 miles due east from Ráwalpindi, the river is navigable. A good mule road has been recently made along the right bank at an average elevation of 100 feet above the river, bringing the town of Jhelam into direct communication with the new suspension bridge on the Murree and Kashmír road at Kohála. From this road lovers of scenery can obtain the most beautiful views of mountains, and wooded slopes and foaming torrents, while the artist would find ample scope for his brush at nearly every mile of the road. North of Dangalli, though the

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The Jhelam.

river is too rapid for navigation, there are several small ferries at various points where the current is less dangerous. There are no islands, nor is the river used for irrigation, its steep and rocky sides forming an insurmountable obstacle even to the smallest cuts.

The Sohán.

The next river in importance is the Sohán, which receives the drainage of all the central portions of the district, including almost the whole of the Ráwalpindi and Murree *tahsíls*, half Kahúta, the southern part of Gújar Khán, three-quarters of Fatahjang, and the south eastern half of Pindi Gheb. Taking its rise within a few miles of Murree, it flows down deep valleys for the first ten miles of its course, till it reaches the plains near the old ruined fortress of the Ghakkars at Pharwála, whence it takes a south-westerly course throughout the entire length of the district. It is crossed by a magnificent bridge on the Trunk road three miles to the east of Ráwalpindi, and finally joins the Indus ten miles below Makhad. The bed of the river is mostly sandy with a mixture of stiff clay here and there, expect in the upper portion, where the ground is composed of large boulders and rocks. Quicksands are numerous, and often dangerous, in the lower part. On one occasion an elephant in the train of the Marquis of Dalhousie, who was marching to Kálábágh, in 1850, was swallowed up, while another narrowly escaped a similar fate. There are no ferries on this river, as it is fordable at all seasons except immediately after heavy floods. It is only to a very small extent that its waters are diverted for mills and to irrigate low-lying lands. The terrific floods of July, August, December, and January prove an insuperable obstacle to the erection of any works or cuts of a permanent character. Its banks are, for the most part, composed of sandstone, and clay with thick pebbly river deposits frequently occurs in its immediate vicinity. Throughout its course innumerable torrents empty themselves into it from ravines lining each side and carrying off the drainage from the surrounding country. No tendency to a change of course at present exists, nor are there any islands formed in the river bed.

The Harroh.

The only other river requiring special notice is the Harroh, which flows in the same direction as the Sohán, but from a more westerly point in the Hazára hills, and drains the Attock and a small portion of the Ráwalpindi and Fatahjang *tahsíls*. Debouching from the mountains near Khánpur, it takes a westerly course towards the Gandgarh range, and sweeps past the Trunk road under a large wooden girder bridge nine miles north of Hassan Abdál, and eventually falls into the Indus, near Bágh Niláb, twelve miles below Attock. Like the Sohán, it is fordable everywhere, except after heavy rain. Sportsmen are well repaid for a long journey by obtaining capital fishing, the best months for *mahásir* being March and September. One ferry boat is kept up at Gharriála on the cart road from Attock to Makhad—a line which was made with a view to connect the Indus steamer terminus at the latter town with the main line of communication from Kábul and Central Asia. Numerous small irrigation cuts, called *katta*, from the Harroh have been made in former years, by which a large tract

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The Harroh.

of country in the neighbourhood of Usmán Khatar and Hassan Abdál are highly irrigated. Several flour mills also exist along the largest of these cuts. The bed of the main stream is generally stony, and the water is cool and limpid. It is joined by the Chiblat and Saggar which fertilize the small but picturesque valleys of Hassan Abdál and Burhán. At certain seasons the bed of the Harroh, east of Hassan Abdál, becomes perfectly dry, the entire body of water being drawn off for the irrigation channels above alluded to, which fertilize nearly 1,600 acres of land in 29 villages.

Marshes.

The only marshes in the district are to be found within a few miles of Ráwalpindi, one near Khana Dák and the other near the village of Sohán. The former—commonly known to sportsmen as "the Jhíl"—is 66 acres in extent; the latter is 20 acres. Their depth varies from two to five feet. There is a third small marsh near Gangal, eight acres in extent. Parts of these low lands are cultivated with rice.

Rainfall, temperature, and climate.

The climate of Ráwalpindi is noted for its salubrity. The district is consequently one of the best localities for European troops in the province. Owing to the proximity of high mountain ranges and its northerly latitude, the climate has some peculiarities. It is particularly noted for the high winds, which, during many months of the year, blow across its surface. That portion of the district north of the Chitta Pahár, and the high plateau west of the Murree range, are more under the influence of the hills, their breezes and showers, and consequently cooler than the southern and south-western part. As a general rule, the more distant the tract is from the hills the less rain falls. It appears that the Chitta mountain on one side, and the Bukrála range (a continuation of the Murree or trans-Jhelam hills) on the other, operate as a barrier to the clouds. Whether the heated atmosphere rising from these hills dispels them, or whether they are attracted by the hills, it is certain that there is a great difference between the southern and northern parts of the district.

There are two periods in the year when rain is unusually copious—namely, one commencing in January and ending in March, sometimes extending to April in frequent and plentiful showers; the other commencing in July, ordinarily the seventh of that month, preceded a fortnight or so earlier by a week's fall, and continuing until the end of August. There is almost always a good fall of rain in September, but not the continuous rain that is characteristic of August and the latter half of July. The rainfall of the western parts of the Attock *tahsíl* is usually scanty, while the Panjkatta and Hassan Abdál tracts often receive copious showers. Sometimes the rain clouds are unable to cross the Margalla hills and only a few drops fall to the north, while the country to the south right up to the foot of the hills is receiving heavy rain. South of the Chitta Pahár, and generally along the southern part of the district, rain is much less plentiful, generally scarce, and sometimes entirely fails; tanks and wells often dry, and the crops, if sown, are frequently scorched.

Chapter I, A.

Descriptive.

Rainfall, temperature, and climate.

The cold weather commences in October and ends with March. April and September are intermediate months with delightfully cool mornings and evenings, and considerable heat during the day. The hottest months are part of May, immediately after the cutting of the crops, June and part of July. During this period the heat cannot be exceeded in any part of India. Not a blade of grass or herb remains to mitigate it. The sun's rays falling on a soil which seems to reflect them with double force destroy all vegetation, and lick up the water of wells in irrigation, almost while it is flowing into the fields. There are, generally speaking, but few trees, and therefore heat alone reigns supreme. In the southern part of the district it is even more intense, and lasts for a much longer period. The climate of the western is very different from that of the eastern part of the district. In the months of July and August, while there are constant showers with cloudy weather and a moist east wind in Ráwalpindi, hot winds blow at Jand and Mokhad ; and there must be several degrees of difference between the mean temperatures of the two tracts. It is wonderful how, under these unfavourable circumstances, such a fine race of men as the Ghebas and Alpiáls exists. The Ghebas attribute their robust frame and healthiness to drinking rain water preserved in tanks. But it must not be overlooked that they are consumers of meat. The hot season is called *Unhálá*, and lasts until July, when the rains commence (generally during the first week); they are called *Barsát* as in other parts of India ; they are succeeded by the autumn, which is called *Tandi Bahár*, followed by the cold season or *Sihála* commencing in December, and by the *Khuli Bahár*, or spring.

Table No. III. shows, in tenths of an inch, the total rainfall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rainfall thoughout the year is shown in Table Nos. IIIA. and IIIB., while Table No. IV. gives details of temperature for each of the last 14 years, as registered at head-quarters.

Year.		Tenths of an inch.
1862-63	..	377
1863-64	..	366
1864 65	..	422
1865-66	..	272

Disease.

As a natural consequence of the favourable climate of the district, there is much less sickness than elsewhere, although fever of the intermittent kind is very prevalent during some months of the year, calling for remedial measures, such as the issue of quinine ; blindness is very uncommon, and men reach an advanced age. Instances are not unfrequent of man living above a hundred years. Capt. Cracroft mentions one, "namely "Wazír Tora, the principal agent of the Malliks of Pindi Gheb. In "S. 1846 (A.D. 1789), he was a young man then in the service of "Mallik Amánat, the great grandfather of the present Malliks. He "died only recently, more than a hundred years old, in the full "enjoyment of his faculties." In general, the whole population may be stated to be remarkably robust and healthy, while in some parts it presents unusually fine specimens of the human race. Tables

Chapter I, B.

Geology, Fauna and Flora.

Disease.

Nos. XI., XIA., XIB., and XLIV. give annual and monthly statistics of births and deaths for the district and for its towns during the last five years ; while the birth and death rates since 1868, so far as available, will be found in Chap. II., Sec. A. for the general population, and in Chapter VI. under the heads of the several large towns of the district. Table No. XII. shows the number of insane, blind, deaf-mutes, and lepers as ascertained at the census of 1881 ; while Table No. XXXVIII. shows the working of the dispensaries since 1877.

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjáb in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the provincial volume of the *Gazetteer* series, and also as a separate pamphlet. Some information regarding the local geology of the district will be found in a paper on the Ráwalpindi hills in Vol. V. of the "Records of the Geological Survey," in another on the Hazára hills in Vol. IX. of the "Memoirs of the Geological Survey" and in a third on the Murree hills in the "Records of the Geological Survey" for 1872.

Minerals: marbles.

The district is not rich in minerals. The veined marble (*abri*), found in the Kowagarh hill, may be worked into cups and other ornamental objects, but the cost is great on account of the hardness of the stone and the absence of skilled labour. The pillars of the pavilion in the garden of Bairam Khán at Attock are made of this beautiful stone. A sulphur mine, formerly worked by the Sikhs, exists at Zohra, in the projection of the Mochipura spur north-east of Ráwalpindi. Petroleum is found in small quantities, at Ratta Hotar near the same locality, 13 miles from Ráwalpindi, and also at Sadkal, south of the Chitta Pahár, to the north of Fattahjang, on the road from that place to Cambellpur. In the last Administration Report two wells and seven borings are returned as yielding 5,000 gallons annually.* Gypsum is found in considerable quantities along the southern part of the hills, from Murree westwards ; but it is not utilized either as a manure or as a cement by the natives.

Sulphur.

Gypsum.

Coal.

Lignite is occasionally met with in very small quantities in some parts of the Murree hills and in the Khairi Múrat range, and an inferior description of anthracite is found in small quantities in the Pindi Gheb *tahsíl*, near the banks of the Indus. Quite recently true coal, and not lignite, was found in the Chitta Pahár, at several spots, and notably near the villages of Mungi Chúi, Bágh Niláb, and Sújhanda, where it was worked by the Punjáb Northern State Railway. It was found in wedge-shaped pockets or small seams,

* An elaborate report on the petroleum tracts of the Punjáb, chiefly in the Ráwalpindi district, was made by Mr. Lyman, and printed by Government at Lahore, in 1870.

Chapter I, B.

Geology, Fauna and Flora.

Coal.

which, when followed up, gradually tapered out and disappeared in shale. Some of these pockets, in Chúi and Sújhanda were in the hill-sides, whilst others were in pits from 10 to 50 feet below the surface. The outcrops generally, but not always, occur in water-courses, the scour of the water having exposed shale which, when followed up, leads to coal. The coal is very friable, and rapidly crumbles to dust when exposed to the air. This is always the case with surface coal, the pressure of superincumbent strata being necessary to solidify it. In 1882-83, several borings were made in the hills, and also in the valley of the Harroh. But after the surface shale and coal were exhausted, nothing was found but hard compact limestone in the hills, and sand, shingle and other alluvial deposits in the valley. A large quantity of the coal dust was mixed with cow dung and compressed into cakes, and so used for burning lime and *surkhí*, for which purpose it was found cheaper than either fire-wood or charcoal. So too the coal was largely used in the smithies and other works connected with the erection of the Attock bridge. A ton was sent to the Ráwalpindi Gas Works, where it yielded from 7,000 to 8,000 cubic feet of gas and 13 cwt. of coke, which was considered a very favourable result.

Gold-washing.

The river Indus and several of its tributaries, the Sohán with the Síl, and the Resh and Káshi, yield gold in small quantities, obtained by washing sand, known by certain peculiarities to contain it. The sand is placed in a shallow tray called *dhrún*, ordinarily made of fir wood, and water is poured upon it with a kind of scuttle shaped instrument, called *hathli*. A sieve, made of *sirki* (a reed), is used to prevent pebbles from mixing with the sand in the tray. All the white particles of sand are gradually washed out, and a deposit is left of a deep blue colour. This is placed in a small saucer-shaped vessel, and is again carefully washed until nothing is left but minute grains of gold. Quicksilver is added to attract the particles of gold, and the mass is then put on the fire to detach the quicksilver, a small nodule of gold remaining as the final result of the operation. The profits fluctuate considerably, but gold-washers are believed to earn a precarious livelihood, estimated on an average at four rupees per mensem, the hire of a common day labourer.

Flora.

The forest flora of the Murree hills have been fully described by Dr. Cleghorn (see also Chapter IV). The forests clothing these hills are composed chiefly of the following trees :—Four species of pine occur—the *deodár*, or *diár* (cedrus deodara) is found on Mount Mochpúri,* extending from 7,000 feet to its summit (9,229 feet). It grows on the precipitous limestone cliffs, in the Ráwalpindi district, but is not abundant. It is not seen on the Murree range or on the outer hills towards the Jhelam. Several attempts to grow the *deodár* in Murree and on the Paphundi hill have failed. The tree, if it does not die, remains a crooked stunted bush, hardly recognizable as the stately cedar of the higher hills. The *chíl* (pinus longifolia) covers the lower

* Mochpúri, is in Hazára.

Chapter I, B.

Geology, Fauna and Flora.

Flora.

hills from 2,000 up to 6,000 feet. It grows to a large size and yields a valuable timber, which is strong and durable as long as it retains its resin. This tree abounds particularly on the northern slopes, and appears to thrive specially well in specific localities. The *chíl* timber of Panjar, the Narái valley, and other places, has a deservedly high reputation. The *biar* (pinus excelsa) seldom grows below 6,000, and ranges up to 9,000 feet, and is consequently found only on the Murree hill and its continuation towards Dewal and Gangalli, the ridge that connects it with the Paphúndi and Patriáta hills, and those peaks themselves. It resembles the *chíl*, but is of a darker green colour, with shorter and finer triangular leaves, having five in a fascicle instead of three, and with a smooth instead of a rough bark. The cones are much longer than those of the *chíl*, and its wood is superior, forming the chief material for house-building at Murree.* The *palúdar* (abies smithiana) is very abundant. It is tall, straight, and handsome, ranging from 7,000 to 10,000 feet. Trees 10 feet in circumference, 3 feet above the ground, and 100 feet high, are not uncommon. The wood is white, and, though occasionally used for boarding, is not so good for beams, as it rots quickly if exposed to damp. There are three species of oak: *rín* or *rinj* (quercus incana) never attains a great size. It has a range from 4,000 to 7,000 feet, and frequently forms fine woods on the northern slopes. *Barangi* (quercus lassiflora) is a magnificent forest tree seldom seen below 6,000 or above 7,500 feet. The leaves of the young trees are covered with prickles which gradually disappear in the older ones; many of which are 12 feet in girth, and from 80 to 100 feet high. *Barcha*, (quercus floribunda) is not common; its timber is very hard and much valued.† The maple tree *trekudna* (acer cultratus) is abundant near Murree, but generally small. On Mochpura there are some very large specimens of plane (platanus orientalis). It has been introduced into gardens at Lahore, but does not thrive in the plains. Rhododendron arboreum occurs on the plainward slope. Two species of elm, the Himalayan horse-chestnut, wild pear, bird-cherry, poplar, and willow, are all common.

In the lower hills the commoner trees are the *kao* (wild olive) *phulahi* (acacia modesta), *tún* (cedrela toona), *drek* (melia sempervirens) *shísham* (dalbergia sissoo), *rál* (mimosa rubicaulis) *sembhal* (bombax heptaphyllum), *kinga* (unknown) and *sinetta* (dodona burmanniana). These grow for the most part in scattered clumps and are usually thickest in the gorges [illegible] under the various hill sides. Further down, and in the [illegible]ases; wo[illegible] trees most frequently met with are the *shísham*, (mul[illegible] and plain, *drek*, *phuláhi* and here and there the *bor* (ficus indica, ban[illegible]) and pípal (ficus religiosa). Many of the two former kinds have

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* The wood of the pinus excelsa is little valued at Simla and elsewhere. The difference of quality in the wood is remarkable, and may be attributed to the soil and climate and consequent development of resin at Murree.

† Dr. Stewart, however ("Panjáb Plants"), differs somewhat in his estimate of these two last oaks. The description in text is taken from Dr. Cleghorn.

Chapter I, B.

Geology, Fauna and Flora.

Flora.

been planted along the roads and in villages since annexation. Very few trees in the plains acquire a greater height than 30 or 40 feet. The average would probably be 25 feet. In the low western hills the only trees are the *káo* and *phulahi*.

Except in the Murree hills there is no tract deserving the name of forest. But vast areas of uncultivated waste land exist in all parts of the district, in which, if properly preserved, there exist sufficient trees to provide good supplies of fuel and timber. These being found at the time of Settlement to be without owners were appropriated and marked out as Government wastes, or preserves (*rakhs*). This demarcation was the more necessary owing to the habit, which had previously prevailed among the hill people, of periodically burning the grass. Such fires were highly advantageous to the new shoots of grass, because the ash acted as manure and all the old grass, too tough for the cattle to eat, was removed, but were fatal to the growth of young trees. There was also another benefit derived from these conflagrations. The hill soil is easily exhausted ; extremly fertile for a few years, it speedily becomes barren, nor can the proprietors manure any of their lands except those close to their homes. Hence, the advantage of periodically burning down forest tracts, in order to cultivate the virgin soil beneath. When this, in turn, was exhausted, the cultivator would revert to his old land, again removing the renovated forest by fire. Two kinds of grass are produced ; the ordinary *dúp* which is extensively used as forage; and the long coarse stuff, with which ropes, mats, and thatch for houses and corn stacks are made. A few wild products are obtained in the better class of forests, but in such small quantities as hardly to deserve the name of market articles : flower buds of the *kachenár* used as food, and for pickles ; wild pomegranate seeds for medicinal purposes ; fir oil (from the trees) ; gum, honey, and wax ; and various small fruits such as blackberries, raspberries, slows, cranberries, and wild pears. The only people who live by pasturing cattle in the forests are Gújars, who, to the number of about 200, bring down large flocks of goats and sheep from Khághan and the distant mountains to graze during the winter months in the more genial climate of Murree and the adjacent hills. With the approach of summer they retire to the higher ranges. The list on the next page of the principal plants other than herbaceous of the Murree and Hazára ranges, is taken from Dr. Cleghorn's Forest Report for 1864.

Wild animals : sports.

Rewards are given for the destruction of tigers, leopards, wolves, and [illegible] on . During the past five years, rewards to the amount of Rs. [illegible]60 have been given for the destruction of 17 tigers, 91 leopards, 229 wolves, and 195 snakes. In 1865, as many as 23 tigers, 57 leopards, 20 wolves and 44 bears were killed and brought in for reward. Occasionally reports are received that a tiger has been seen or has killed some cows in the hills, but it is now some years since the last was killed. Thirty years ago they were numerous, but now it seems that in a very few years tigers will be as extinct in the Murree hills as are rhinoceri in the Peshawar valley and the Chach, where Bábar hunted them three centuries and a half

Chapter I. B.

Geology, Fauna and Flora.

Flora.

USEFUL TREES AND SHRUBS OF MURREE AND HAZARA.

Hill name.	Botanical name.	Remarks.
Akhrot	Juglans regia	Occasional
Amlok	Diospyros lotus	Common in the hills and gardens
Anoch Nuch	Fraxinus Xanthoxyloides	
Ardawal	Rhododendron arboreum	Not common in Hazara
Ban-Kahu	Vitex	Wood us-ful for house-building
Ban-Khor	Pavia indica	Wood used for making large dishes
Barat	Embelia	
Barcha	Quercus floribunda	
Barungi†	Quercus laxiflora	A large tree wood; used for house-building
Batangi	Pyrus variolosa	Frequent
Batkar	Celtis australis	
Biar	Pinus excelsa	Second only to deodar; scarce at Murree
Birmi	Taxus baccata	Highly esteemed for jampan poles
Bis	Salix	Twigs used for basket-work
Bakain	Melia	
Buna	Acacia sirissa	Common
Cheta-buta	{ Abelia triflora { Buddleia crispa	
Chil	Pinus longifolia	Known to Europeans as "Scotch fir"
Ch tra*	{ Sapi..daceæ { Staphylea emodi	 Not uncommon
Choda	Pyrus baccata	Common; fruit eaten
Chichra	Butea frondosa	Stunted and scarce
Chamiari	Cerasus puddum	
Dadru	Rhamnus virgatus	
Damun	Grewia oppositifolia	Fibrous bark used for ropes
Daruni	Punica granatum	
Diar or Paludar	Cedrus deodara	Scarce in Hazara
Doda	Pyrus kumaonensis	
Drawi	C drela serrata	
Gurgura or Ganger	Sageretia	Common at low elevations
Gurinda	Prinsepia utilis	Not uncommon
Kaou	Olea Europea	A very slow growing tree; abundant
Kai	Ulmus campestris	
Kalakat	Prunus padus	The railing of the Abbottabad road is made of this timber
Kalanchi or Chamyar	Desmodium	The bark used as a paper stuff in Rawalpindi jail; very common
Kamila	Rottlera tinctoria	Abundant in low situations
Kandar	Cornus macrophylla	
Kanchhari	Carduns	
Kangar	Pistacia integerrima	In demand for furniture
Khenti	Indigofera heterantha	
Khair	Acacia catechu	In low valleys
Kiamil	Odina wodier	Very rare
Kolar*	Bauhinia variegata	Common; planted
Kukai*	Flacourtia sapida	
Kutti lal	Daphne oleoides	Very abundant in Hazara
Luni	Cotoneaster bacillaris	Abundant
Paludar	Picea webbiana	Common
Paan	Rhus Cotinus	Frequent; bark used for tanning
Patharmau*	Callicarpa	
Phalja	Populus ciliata	
Phulwai*	Cæsalpinia sepiaria	
Pipul	Ficus religiosa	Planted near temples
Pishor	Parrotia jaquemontiana	
Ral*	Mimosa rubicaulis	
Sinj	Quercus incana	Much of the fuel and charcoal is made of this oak
Siki	Euonymus fimbriata	Wood hard and useful
Sanattha	Dodonæa burmanniana	
Saishum	Dalbergia sissoo	The most valuable hard wood in the Panjab
Shrol	Alnus	
So.aida	Populus alba	A handsome tree near houses; wood not esteemed
Sum	Farxinus Floribunda	The large species: wood much prized
Sumlu*	Berberis lycium	Not found west of Hazara
Tawi	Grislea tomentosa	Red petals used in dyeing
Tatri	Rhus Buckiamela	
Timbur	Xanthoxylon hostile	
Trekan	Acer cultratum	Tree prized for shade, but not for its timber
Tun	Cedrela toona	Very scarce near Murree
Tut	Morus lavigata	Attains a large size; wood excellent

† *Barungi* appears also to be the name of the Q. ilex which occurs from Spain to the Western Himalaya.

NOTE.—Names marked with an asterisk are entered upon the authority of Dr. J. L. Stewart.

Chapter I, B.

Geology, Fauna and Flora.

Wild animals : Sport.

ago. Leopards are constantly killed and trapped in the hills. Two species, the smaller called by the natives *chitra* and the larger *sher* are found not only in the Murree and Kahúta hills, but also in the Kála Chitta range. Wolves, hyenas and jackals are found all over the district. Foxes are to be found in the plains, and the piercing bark of the hill-fox is constantly heard in the hills. There are a few bear in the secluded forests of the highest hills, and not a few *zamíndárs* bear marks of encounters with them. Porcupines are common everywhere. *Uriál* or *uriár* are found in the Kheri-Már, the Kála Chitta and the *Makhad hills*, and also in almost all the more inaccessible ravines of the Pindi Gheb *tahsíl*. There are no *uriál* in the hills east of the Margalla pass, none on the Khairi Múrat, or in the Kahúta and Gújar Khán *tahsíls*. Barking deer and wild goats are to be found in the lower Murree hills. Ravine deer are found in small numbers in the Kála Chitta range, generally throughout the Pindi Gheb *tahsíl*, near the Khairi-Múrat hill and in a few other localities in the Fatah jang *tahsíl* and hardly ever in the four eastern *tahsíls*. There are a very few in the Cambellpore plain, and a few near the Kheri-Már hill and in the broken country between the Chach and the Haro river. Small game are decidedly scanty in the district. Hares are to be found on all the low hills and in most ravines and sparsely cultivated tracts ; all four kinds of partridges are to be met with in the lower hills, the *chakor*, the *sisi*, the black and grey partridges, but there are only a very few spots where they can be said to be plentiful, *chakor* are found in the highest hills. There are a few pheasants and jungle fowl near Murree. Among the migratory game-birds are the bustard *obára*, sandgrouse, duck snipe, geese, coulon, and quail. *Obára* and sandgrouse occur sparsely in the western *tahsíls*. Duck are found along the rivers and marshes and on most tanks of any size. There are a few places scattered over the district where snipe can be shot. Geese and coulon are rarely seen save in the Sohán valley, and on the Indus. Quail come in enormous numbers in the spring and autumn.

Game birds.

Fish and reptiles.

Good *mahásír* fishing is to be had in places on the Haro, Sohán and Kurang streams and in the Indus, but no fish of great weight have been killed except in the Indus. Fishing as a livelihood is not practised anywhere except in the Indus. There are no restrictions on netting, and no income is realised from licenses. The *mahásír* and *rohu* are the fish most commonly seen.

The district of Ráwalpindi as a whole is remarkably free from snakes. In the cantonments a cobra or *kárait* is sometimes seen, but very rarely. Deaths from snake bite are rare. The cobra, *kárait*, and a viper in the lower hills are the common venomous kinds. There are also several non-venomous snakes. Scorpions with tarantulas (the Attock hill swarms with these) and many other aggressive forms of insect life are met with here as elsewhere.

Owing to the local game regulations, by which a close season from March 15th till August 15th is observed, game of all kinds with the exception of destructive animals, is steadily on the increase. These game rules are briefly as follows:—In every

Chapter I, B.

Geology, Fauna and Flora.

Preservation of game.

license to carry arms, granted to *shikáris*, or native gentlemen, a clause is inserted to the effect that no hares or game birds are to be killed between the 15th March and 15th August, and within the limits of the Municipal Commmittee of Murree a heavy fine is inflicted upon any person offering for sale, or having in his possession, game of the above description within the prohibited period. These rules have worked well, and game is said to be everywhere increasing.

Hawking is the favourite method for taking small game in vogue among natives. Several of the leading chiefs keep a large number of hawks, and trained falconers form part of their establishments. Guns are seldom used except by European sportsmen. For catching large animals, especially tigers and leopards, a huge iron trap called *kurakku*, is used. It is simply an enormous jin with two semi-circular iron blades toothed on one edge, so that when closed the iron teeth fit closely one into the other. It requires the force of at least two or three men to set this trap, which is then fastened by a chain to the stem of a tree. It is sprung like a jin by the pressure of the foot of the victim. Whenever a cow-shed or sheep-fold is found to be infested by wolves or leopards, the owner will block up three sides of the passage with thorny hedges, leaving one side only open for the thief to approach. In this space the trap is fixed, covered with a thin layer of earth and securely fastened by its chain to the nearest tree. An animal once taken can never hope to escape.

CHAPTER II.

HISTORY.

SECTION A.--ANTIQUITIES.

Chapter II, A.

Antiquities.

Antiquities.

The district abounds in objects of great antiquarian interest which have been minutely examined and described by General Cunningham, from whose account (see references on page 29) the following description is abridged, with a few additions taken from a report by Mr. Delmerick.

Taxila.

The site of the ancient city of Taxila has been identified by General Cunningham and other authorities with the ruins near Sháh-dheri, which are scattered over a wide space, extending about three miles from north to south. and two miles from east to west, just above the Margala pass. The remains of *stupas* and monasteries extend for several miles further on all sides, but the actual ruins of the city are confined within the limits above-mentioned. These ruins consist of several distinct portions, which are called by separate names even in the present day. Beginning at the south, their names are—1st, Bír, or Pher; 2nd, Hatiál; 3rd, Sir-Kap-ká-kot; 4th, Kacha-kot; 5th, Bábar Khána; 6th, Sir-Sukh-ka-kot.

The most ancient part of these ruins, according to the belief of the people, is the great mound on which stands the small village of Bír, or Pher. The mound itself is 4,000 feet in length from north to south, and 2,000 feet in breadth, with a circuit of 10,800 feet, or rather more than two miles. On the west side, towards the rock-seated village of Sháh-dheri, the Bír mound has an elevation of from 15 to 25 feet above the fields close by, but as the ground continues to slope towards Sháh-dheri, the general elevation is not less than from 25 to 35 feet. On the east, towards the Tabra, or Tamra *nala*, it rises 40 feet above the fields, and 68 feet above the bed of the stream. The remains of the walls can be traced only in a few places both on the east and west sides; but the whole surface is covered with broken stones and fragments of bricks and pottery. Here the old coins are found in greater numbers than in any other part of the ruins, and here, also, a single man collected for General Cunningham, in about two hours, a double handful of bits of lapis lazuli, which are not to be seen elsewhere. Judging from the size of the place, it is probably the site of the inhabited part of the city in the time of Hwen Thsang.

Chapter II. A.

Antiquities.

Taxila.

Hatiál is a strong fortified position on the west end of a spur of the Margala range, and immediately to the north-east of the Bír mound, from which it is separated by the Tabra *nala*. About half a mile from Bír the spur is divided into two nearly parallel ridges, about 1,500 feet apart, which run almost due west to the bank of the Tabra, where they are joined by a high earthen rampart. The clear space thus enclosed is not more than 2,000 feet by 1,000 feet, but the whole circuit of the defences, along the ridges and the artificial ramparts, is about 8,400 feet, or upwards of 1½ miles. At the east end, the two parallel ridges are joined by stone walls, 15 feet 4 inches thick, with square towers at intervals, all of which are still in very good order. The crest of the south, or main ridge, is 291 feet above the general level of the fields, but the north ridge has an elevation of only 163 feet. Between these two there is a small rocky ridge, 206 feet in height, crowned by a large bastion or tower, which the people look upon as a *stúpa* or tope.* There is a similar tower on the crest of the north ridge, The two ridges fall rapidly towards the west for about 1,200 feet, till they meet the general slope of the intervening ground ; and at these points are the two gateways of the fort, the one being due north of the other. The north ridge then rises again, and, running to the W. S.-W. for 2,000 feet, terminates in a square topped mound, 130 feet high. This part of the ridge is entirely covered with the remains of buildings, and near its east end a villager discovered some copper coins in a ruined tope.

The fortified city of Sir-kap is situated on a large level mound immediately at the north foot of Hatiál, of which it really forms a part, as its walls are joined to those of the citadel. It is half a mile in length from north to south, with a breadth of 2,000 feet at the south end, but of only 1,400 feet at the north end. The circuit of Sir-kap is 8,300 feet, or upwards of 1½ miles. The walls, which are built entirely of squared stone, are 14 feet 9 inches thick, with square towers of 30 feet face, separated by curtains of 140 feet. The east and north walls are straight, but the line of west wall is broken by a deep recess. There are two large gaps in each of these walls, all of which are said to be the sites of the ancient gates. One of these in the north face is undoubted, as it lies due north of the two gateways of the Hatiál citadel, and due south of the three ruined mounds in the Bábar-khána. A second in the east face is equally undoubted, as parts of the walls of the gateway still remain, with portions of paved roadway leading directly up to it. A third opening in the west face, immediately opposite the last, is almost equally certain, as all the old foundations inside the city are carefully laid out at right angles due north and south.

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* *Stúpa* is the Sanscrit term for a mound or barrow, either of masonry or earth. The Páli form is *thúpo*, and also *thúpa* or *thúva*, in the early Aryan inscriptions from the Panjáb. The term now used is *thúp* for a tolerably perfect building, and *thúpi*, for a ruined mound. It is, therefore, much to be regretted that we should have adopted the word *tope*, which preserves neither the spelling nor the pronunciation of the original. General Cunningham, "Ancient Geography," p. 121, *n*.

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Taxila.

The position of Sir-kap is naturally very strong, as it is well defended on all sides by the lofty citadel of Hatiál on the south, by the Tabra *nala* on the west, and by the Gau *nala* on the east and north sides. The entire circuit of the walls of the two places is 14,200 feet, or nearly 2½ miles.

Kacha-kot, or the "mud fort," lies to the north of Sir-kap, in a strong isolated position formed by the doubling round of the Tabra *nala* below the junction of the Gau *nala*, which together surround the place on all sides except the east. The ramparts of Kacha-kot, as the name imports, are formed entirely of earth, and rise to a height of from 30 to 50 feet above the stream. On the east side there are no traces of any defences, and inside there are no traces of any buildings. It is difficult, therefore, to say for what purpose it was intended, but, as the Gau *nala* runs through it. General Cunningham thinks it probable that Kacha-kot was meant as a place of safety for elephants and other cattle during a time of siege. It is 6,700 feet, or upwards of 1¼ miles in circuit. The people usually called it Kot, and this name is also applied to Sir-kap, but when they wish to distinguish it from the latter they called it Kacha-kot.

Bábar-khána is the name of the tract of land lying between the Lundi *nala* on the north, and the Tabra and Gau *nalas* on the south. It includes Kacha-kot, and extends about one mile on each side of it to the east and west, embracing the great mound of Seri-ki-Pind on the north-west, and the Gangu group of topes and other ruins on the east. In the very middle of this tract, where the Lundi and Tabra *nalas* approach one another within one thousand feet, stands a lofty mound, 45 feet in height, called Jhandiála Pind, after a small hamlet close by. To the west of the *pind*, or mound, there is another mass of ruins of greater breadth, but only 29 feet in height, which is evidently the remains of a large monastery. It is remarkable that the road which runs through the two gateways of the Hatiál citadel, and through the north gateway of Sir-kap passes in a direct line due north between these two mounds until it meets the ruins of a large *stupa* on the bank of the Lundi river, 1,200 feet beyond the Jandiála Pind. This General Cunningham believes to be the famous *stupa* which was said to have been erected by Asoka in the third century before Christ to celebrate the gift, already alluded to, by Budha of his head in charity.

The large fortified enclosure, called Sir-Sukh, is situated at the north-east corner of the Bábar-khána, beyond the Lundi *nala*. In shape it is very nearly square, the north and south sides being each 4,500 feet in length, the west side 3,300 feet, and the east side 3,000 feet. The whole circuit, therefore, is 15,300 feet, or nearly three miles. The south face, which is protected by the Lundi *nala*, is similar in its construction to the defences of Sir-kap. The walls are built of squared stones, smoothed on the outer face only, and are 18 feet thick, with square towers at intervals of 120 feet. The towers of this face have been very carefully built with splayed foundations, all the stones being nicely bevelled to form a convex slope. The tower at the south-east corner, which is the highest

part now standing, is 10 feet above the interior ground, and 25 feet above the low ground on the bank of the stream. Towards the west end, where the stones have been removed, the south wall is not more than 2 or 3 feet in height about the interior ground. Of the east and west faces about one-half of the walls can still be traced, but of the north face there is but little left except some mounds at the two corners. Inside there are three villages named Mirpur, Thupkia, and Pind, with a large ruined mound called Pindora, which is 600 feet square at base. At half a mile to the west there is an outer line of high earthen mounds running due north and south for upwards of 2,000 feet, when it bends to the E. N.-E. Beyond this the line is only traceable by a broad belt of broken stones, extending for 3,500 feet, when it turns to the south-east for about 1,200 feet and joins the north face of Sir-Sukh. These external lines would appear to be the remains of a large outwork which once rested its north-west angle on the Lundi *nala*. The entire circuit of Sir-Sukh and its out work is 20,300 feet, or nearly five miles.

The largest *stupa* among the ruins is situated on a high mound to the north of the Tabra *nala*, and about half a mile to the east of Sháhpur. It is generally known as the "Chír Thúp," or the "split tope," from a broad cut having been made right through the building either by General Ventura or by some previous explorer. The cut is 20 feet broad at the west end, and 38 feet at the east end, with a depth of 32 feet. This enormous opening has utterly destroyed the appearance of the monument from the east and west sides, where it looks like two massive mounds 17 and 18 feet thick at top, with a gap of 40 feet between them. These numbers give a top diameter of 75 feet; but at 32 feet lower the circumference is 337 feet, which gives a diameter of 107⅓ feet. But as the outer casing of smoothed stones has entirely disappeared, this diameter could not have been less than 115 or 120 feet; and as the point of measurement was 20 feet above the level of the courtyard, the actual base diameter may be set down as from 120 to 125 feet or within two feet of that of the great Mánikiála tope. The loss of the outer casing has brought to light the interior construction, which was regulated by a series of walls radiating from the centre of the building. These walls are 4¼ feet thick and 11½ feet apart, where visible outside of the broken surface. As the outer wall or casing would have been at least as thick as these radiating walls, we shall obtain the least possible diameter of the building at 20 feet above the ground level, by adding twice the thickness of one wall, or 8½ feet to the measured diameter of 107⅓ feet, which gives a minimum diameter of nearly 116 feet. But as the external wall would have been almost certainly of greater thickness than the radiating walls, we may conclude that the diameter at 20 feet above the ground was at least 120 feet, and that it may have been as much as 125 feet.

Such are the different parts of this great city, whose ruins, covering an area of six square miles, are more extensive, more interesting, and in much better preservation than those of any other ancient place in the Panjáb. The great city of Sir-kap, with

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its citadel of Hatiál, and its detached work of Bir and Kacha-kot, has a circuit of 4¾ miles, and the large fort of Sir-Sukh with its outwork, is of the same size, each of them being nearly as large as Shah Jahán's imperial city of Dehli, while the number and size of the *stupas*, monasteries, and other religious buildings is even more wonderful than the great extent of the city.*

Hasan Abdál.

At 11⅔ miles to the north-west of Taxila, Hwen Thsang visited the tank of the Serpent King Elapatra. It was 100 paces, or about 250 feet, in circuit, and its pure and limpid waters were fringed with lotus flowers of different colours. Both the direction and distance of the Chinese pilgrim point to Hasan Abdál, which bears north-west 10 miles distant from Sháh-dheri by the new main road, and at least 11 miles by either of the two old roads. This agreement is fully confirmed by the presence of the famous spring of Bába-Wali, or Panja-Sáhib, as it is now called by the Sikhs. The shrine of the saint is situated on the peak of a lofty and precipitous hill, about one mile to the east of the town. At the north-west foot of this hill numerous springs of pure limpid water gush out of the ground, and form a clear and rapid rill which falls into the Wáh rivulet, about half a mile to the west of the town. The tank of Bába-Wali, or Panja-Sáhib is a small square reservoir of clear water and generally full of fish. It is surrounded by small dilapidated brick temples, and on the west side the water gushes out from beneath a rock marked with a rude representation of a hand, which the Sikhs ascribe to their founder Bába Nának. The place has been briefly described by Elphinstone, Moorcroft, Burnes, and Hugel, but the legend of the spring is given by Moorcroft alone; both he and Elphinstone take Bába-Wali and Hasan Abdál for one and the same person. But according to the information collected by General Cunningham, Bába-Wali Kandári was a saint from Kandahár, whose *ziárat* or shrine is on the top of the hill, while Hasan, surnamed Abdál, or the *mad*, was a Gújar, who built the *sarai* which still goes by his name, and whose tomb is at the foot of the hill.

In the time of Hwen Thsang, A.D. 630, the legend of the place referred to the Nága or Serpent King of the fountain, named Elapatra. Whenever the people wanted rain or fine weather, they proceeded to the tank in company with some Srámanas or ascetic Buddhists, and snapping their fingers, invoked the Nága's aid in a mild voice, and at once obtained their wishes. This is the Buddhist legend, which was probably succeeded by a Brahmanical version, and that again by a Muhammadan one, and the last in its turn, has given way to the Sikh legend related by Moorcroft.† According to this accurate traveller, the block of stone from which the holy spring gushes forth is "supposed to "have been sanctified by a miracle wrought there by Nának, "the founder of the Sikh faith. Nának coming to the place

* General Cunningham gives a minute description of all the existing ruins including 44 topes, monasteries, and monoliths.

† Travels, II., 319.

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Hasan Abdál.

"fatigued and thirsty, thought he had a claim upon the hospitality "of his brother ascetic, and invoked the spirit of Bába-Wali for a "cup of water. The Muhammadan saint, indignant at the pre-"sumption of an unbeliever, replied to his application by throwing "a stone at him of several tons weight. Nának caught the missile "in his hand, and then placed it on the ground, leaving the "impression of his fingers upon its hard substance. At the "same time he commanded water to flow from it and "this constituted the rill here observable." It is from this story that the place has received the Sikh name of "Panja Sáhib," or the holy "handmark" of Nának. Such is the usual story of the Sikh priests, but a *fakír* at the tomb of Hasan Abdál told General Cunningham the following curious version of the legend :—

"Janak Rája had two servants, named Moti Rám and Nának. On the occasion of a particular sacrifice, the Rája appointed separate duties to each of his servants, and amongst them Moti Rám was appointed to keep the door, and Nának to remove the leaves in which the food had been wrapped. During the ceremony a dog rushed in through the door towards the Rája. Moti Rám followed the dog and broke its back with a stick, when he was severely reproved by Nának for his cruelty. Rája Janak then addressed his two servants saying: 'Moti Rám,—You have behaved as a Mlechha, but you, Nának, as a man full of compassion. In the Kal-Jug you will both be born again; Nának in Kálu Katri's house in Talwandi, and Moti Rám as Wali in the house of a Mughal in Kandár.' When Baba Nának was reborn, he went to Wali's house in Kandár and said, 'Do you remember me?' 'No,' said Wali, but do you open my eyes!' Then Nának opened the eyes of Wali, and he saw and remembered his former birth, and fell at the feet of his former companion. Nának then turned Wali into wind and himself into water, and they came both to the town of Haro, which is now called Hasan Abdál, when Nának placed his hand on the rock, and they resumed their shapes. But ever since then the pure water has never ceased gushing forth from the rock, and the pleasant breeze has never ceased playing about the town of Haro."

In this form of the story General Cunningham recognizes a genuine Buddhist legend, which may be almost completely restored to its early form by substituting the name of Buddha for that of Nának, and the name of the Nága King, Elapatra, for that of Moti Rám. As to the hand-mark upon Baba Nának's stone, an explanation amusingly suggestive of Scott's Antiquary is given by Mr. Delmerick. The story told by many, even devout Sikhs being among the number, is that one Kamma, a Muhammadan mason, cut the mark upon the stone for his own amusement, and that on one occasion during the reign of Ranjít Singh, when a raid was made upon the village of Hasan Abdál by a body of Sikhs, all fled except one Naju, a *fakír*, who in order to save himself, boldly declared that he was one of Bába Nának's *fakírs*. Asked how he came to know of Bába Nának, he invented the fable of the saint's miracle and appealed in proof to the hand-print on the stone. The Sikhs believed him, and set up the stone. Many highly-respectable residents of the town admit that before Ranjít Singh's time there was no shrine or place of Hindu worship at Hasan Abdál.

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Chapter II, A.
Antiquities.
Hasan Abdál.

The hill of Hasan Abdál has been celebrated from the time of Akbar for its beauty. To the south of the shrine and on the other side of the Haro river lies the garden of Wáh (so named from the cry of admiration extorted from the Emperor Akbar), which used to be a resting place of the emperors on their way to the valley of Kashmír. "Time has left nothing but the "ruins of buildings, parterres covered with grass and weeds, "choked reservoirs, a jungle of trees, a scene of desolation in "the midst of luxuriant vegetation."* Opposite the garden, on the Hasan Abdál side of the Harro, is the well-known enclosure containing the tomb of one of Akbar's wives, shaded by two venerable cypress trees.†

Báoti Pind.

On leaving the Nágar fountain, Hwen Thsang proceeded about five miles, to the south-east, to a gorge between two mountains, where there was a *stúpa* built by Asoka, about 100 feet in height. This was the place where Sakya Buddha was said to have predicted the period when the future Maitreya Buddha should appear ; besides the *stúpa* there was a monastery which had been in ruins for a long time. The distance points to the neighbourhood of Báoti Pind, where are the ruins of a large town and of several Buddhist monuments. But the bearing is east, which it certainly should be, as a south-east direction would have carried the pilgrim far away from the hills into the open plain about half way to Kála-ka-Sarai. Báoti Pind is a small village situated on an ancient mound, or *pind*, on the right bank of the Báoti or Boti *nala*, and at the west end of a rocky hill which stretches as far as the Haro river. In the gorge between the Báoti ridge and the Hasan Abdál ridge, there is a small hill forming three sides of a square which is usually called Langarkot, but is also known as Srikot. This was the name of the fort, which was formed by closing the open side of the hill with a strong wall. The north side is about 1,500 feet in length, and each of the other three sides about 2,000 feet, which would make the whole circuit of the place just one mile and a half. The remains of numerous buildings and tanks are traceable in the lower part of the fort, and of walls and towers along the crests of the ridge. The hill is everywhere very rocky, but on the north and east sides it is precipitous and inaccessible. The highest point of the ridge is at the north-east angle, which is about 300 feet above the fields. On this point there are the remains of a large *stúpa*, which is visible for many miles all round.

This, however, is not the Maitreya *stúpa* of Asoka, as a deposit excavated from its centre by General Cunningham was found to contain a gold coin of about A.D. 500, or 600, which is of very common occurrence in the Punjáb and N.-W. India. The other objects were a small flat circle of gold, with a bead drop in the middle, a minute silver coin much worn, some small

* Settlement Report, Colonel Cracroft.

† The garden is now made over to Muhammad Hyát Khán, Assistant Commissioner, C.S.I., on condition of his not allowing it to fall into greater decay.

Báoti Pind.

coloured beads, and some fragments of bone. The state of this deposit showed that it had never been disturbed, and the presence of the gold coin therefore proves that the *stúpa* is not older than A.D. 500, and cannot be the famous *stúpa* of Asoka. The ancient coins, however, which are found among the ruins in considerable numbers, show that the place must have been inhabited long before the time of Asoka, and the natural advantages which the site possesses in its never-failing springs of water are so great that there can be little doubt that the position must have been occupied from the very earliest time, and General Cunningham has little or no doubt as to the identification of the ruins as the site visited by Hwen Thsang, even though it is now impossible to ascertain which of the ruined *stúpas* is the right one. The name of Báoti Pind is most probably, General Cunningham thinks, a modern one, but that of Langar-kot an old one. The people have no tradition about the place, except that the fort had belonged to Rája Sir-kap, the antagonist of Rasálu, whose name is associated with all the old cities in the Sindh-Ságar Doab.

Balar.

The tope of Balar has been described by Burnes and noticed by General Court. It stands in a most commanding position on the last spur of the long range of hills which forms the north boundary of the Harro valley. It can be seen by a traveller along the high road for a length of eight miles from Kala-ka-Sarai to Wáh. It is 5½ miles to the north of Sháh-dehri, on the east side of the high road leading to Haripur in Hazára, and about half a mile to the north of the Harro river. It has at one time been opened by a native chief, probably the Ghakkar chief of Khánpur on the Harro. At present the Balar tope is about 43 feet in height above the rock on which it stands, but as the top of the building is much dilapidated, the original height of the dome must have been considerably more.

Badarpur.

Badarpur is a small hamlet situated four miles to the north-east of Sháh-dheri, and three miles to the north-east of Sir-kap. Its tope is one of the three largest in the Panjáb, being equalled in size only by the two great *stúpas* of Mánikiála and Sháhpur (at Shah-dheri). It is now very much ruined, but it is still 40 feet high with a diameter of 88 feet at 18 feet above the ground. All the cut facing stones are gone, and the building is altogether so much dilapidated that its original diameter must have been upwards of 100 feet. The people are unanimous in ascribing its opening to General Ventura. This tope was not opened, as usual, by a shaft sunk from the top, or by a gallery driven from the side, but by two deep broad cuts from top to bottom of the building. In the middle of this excavation, General Ventura is said to have found a complete human skeleton, and a silver *sita-rámi* or coin, with figures upon it. The deposit of the entire body, instead of a few pieces of bone from the burnt ashes, was sometimes practised by the Buddhists, but the practice was so rare that this Badarpur deposit is the first and only example that has yet been met with amongst the many hundreds of topes that have been explored.

Chapter II, A.
Antiquities.
Jaoli.

The large village of Jaoli is situated in a gorge between two hills, about three-quarters of a mile to the south-east of Badarpur, and upwards of four miles to the east-north-east of Sháh-dheri. The ancient remains consist of five ruined topes and two temples, all of which have been examined but without any very valuable results.

Karmál.

There are three neighbouring villages of the name of Karm, which are distinguished from each other as Karmál, Karm Gújar, and Karm Párcha. The first is situated exactly one mile to the south of the Great Sháhpur tope, and about 1½ miles to the east-south-east of the Bir mound. The second is nearly two miles to the east of Karmál, on the old road to Ráwalpindi by the Shaldita pass, and the last is about one mile to the north-north-east of Karm Gújar. Near the first and second of these villages there are several ruined topes and monasteries, besides some natural caves which from the vicinity of four small topes, would appear to have been once occupied by Buddhist monks. All the topes have been opened by the villagers, who profess to have found nothing. These remains, therefore, possess but little interest in themselves, but they are of importance as being probably connected with the history of the great King Asoka. During his stay at Takkasila, Hwen Thsang visited the *stúpa* which the people had built over the spot where Kunál, the eldest son of Asoka, had been deprived of his eyes through the false accusation of his step-mother. The story is told at some length by Burnouf, from whom we learn how the prince's sight was afterwards restored, and the wicked step-mother duly punished.* The position of the chief tope of Karmál tallies so exactly with the site of Kunála *stúpa*, as described by Hwen Thsang, as to leave little doubt of their identity. The close agreement of the names is also curious although it is perhaps accidental. But with the two villages of Karm Gújar, and Karm Párcha so close at hand, it is easy to see how the name of Kunála or Kunála would be altered to Kurmál, to make it assimilate with the other.

"With these topes of Kurmal," says General Cunningham, "I close my account of the ruins which still exist around the ancient Taxila. Altogether I have traced the remains of 55 topes, 28 monasteries, and 9 temples, of which the largest are quite equal in size to any that have yet been discovered. The number of these remains that has escaped the destructive intolerance of the Muhammadans is wonderfully large. Many of them, no doubt, owe their safety to their singularly unattractive positions on the tops of steep waterless hills. The escape of others is, perhaps, due to the large size of the stones they are built with, which defied the powers of ordinary destructiveness. But, perhaps, the most active agent in their favour was the greater proximity of the ancient city, whose ruins must have furnished materials for the houses of Shah-dheri for several centuries. As Shah-dheri itself is a very large village containing 950 houses, and about 5,000 inhabitants, the amount of materials carried away from the old city must have been very great indeed; and to this cause chiefly I would attribute the complete disappearance of all the buildings from the nearest part of the old city on the ruined mound of Bir."

* "Introduction a L' Historie de Buddhisme Indien," p. 40.

Chapter II, A.

Antiquities.

Manikiála.

In a straight line drawn from Hasan Abdál to Jhelam and almost midway between them lie the ruins of Manikiála. The name is said to have been derived from Raja Mán or Manik, who built the great *stúpa* to the south of the village. The old town is usually said to have been called Manikpur or Maniknagar, and it is so named in most versions of the curious legend of Rasálu, which place the residence of the *rakshasas*, or demons, in the old city to the north of the great tope. As the capital of the *rakshasas*, it is sometimes also called "Bednagar," or the "City of Injustice." An interesting account of the legend of Rasálu has been given by Colonel Abbot * Many other versions are given, but all agree in the main points of the story, although they differ in some of the minor details. Rasálu, son of Saliváhaná, Raja of Siálkot, was the enemy of the seven *rakshasas* who lived at Manikpur, or Udinagar, to the west of the Jhelam. Every day these *rakshasas* ate a man, the victim being drawn by lot from the people of Manikpur. One day Rasálu came to the city where he found a woman cooking her food, and alternately weeping and singing. Astonished at her strange behaviour, Rasálu addressed the woman, who replied: "I sing for joy, because my only son is to be married to-day, and I weep for grief because he has been drawn by lot as the victim of the *rakshasas*." "Weep no more," said Rasálu, "and keep your son, for I will encounter the *rakshasas*." Accordingly Rasálu offers to take the place of the victim and goes forth to meet the seven demons. He boldly attacks them and kills them all, except Thera, who is said to be still alive in a cavern of Gandgarh, whence his bellowings are occasionally heard by the people. This legend General Cunningham identifies with the Buddhist legend of Sakya's offering of his body to appease the hunger of seven tiger cubs. The scene of this legend is placed by Hwen Thsang 33⅔ miles to the south-east of Taxila, which is the exact bearing and distance of Manikiála from the ruined city near Sháh-dheri, and this distance is completely in accordance with the statements of the other pilgrims. Unfortunately the place is not named by any one of them, but its position is so clearly marked by their concurring bearings and distance, as to leave no doubt of its identity with Manikiála. Here, then, we must look for the famous *stúpa* of the "body-offering" of Buddha, which was one of the four great topes of north-west India. It is probably to be identified in the great tope successfully explored by General Court in 1834. The "Huta-murta" or "body-offering" is twice mentioned in the inscription that was found covering the deposit, and there are other claims of this tope to be identified with the body-offering *stúpa* which have been fully discussed and accepted by General Cunningham. The points of resemblance between the two legends are sufficiently striking and obvious. For the compassionate Buddha who had left his wife Yasodhara, we have the equally compassionate Rasálu who had given up the society of his queen Kokila. As Buddha offers his body to appease the hunger of

* "Bengal Asiatic Society's Journal," 1854, p. 519.

Chapter II, A.
Antiquities.
Manikíála.

the seven starving tiger-cubs, so Rasálu offers himself instead of the woman's only son who was destined to appease the hunger of the seven *rakshasas*. Lastly, the scene of both legends is laid at Manikpur or Manikíála. Again, the Rasálu legend has come down to us in two distinct forms. In one version, which is probably the older one, the opponents of the hero are all human beings; while in the other, they are all *rakshasas* or demons. In the first, the seven enemies are the three brother rajas—Sir-kap, Sir-Sukh, and Amba, with their four sisters—Kapi, Kalpi, Munda, and Mandeh. Sir-kap is addicted to gambling, and his stakes are human heads, which he invariably wins, until opposed by Rasálu. This addiction to human flesh connects Sir-kap and his brethren both with the tiger-cubs of the earlier Buddhist legend, and with the *rakshasas* of the latter one.

Accepting this view of the legend as, at least, a very probable one, the present appearance of Manikíála with its numerous ruins of religious edifices, without any traces of either city or fort, may be easily explained by the fact that the great capital of Manikpur was the ideal creation of the fabulist to give reality to the tradition, while the topes and temples were the substantial creations of devout Buddhists. General Abbot, when he examined the ruins around the Manikíála tope, could "not see any evidence "of the existence of a city. The area occupied by submerged "ruins would not have comprised a very considerable village, "while the comparatively large number of wrought stones denotes "some costly structure which might have occupied the entire "site." After a careful examination of the site, General Cunningham came to the same conclusion that there are no traces of a large city; and believes that all the massive walls of cut-stone must have belonged to costly monasteries and other large religious edifices. The people point to the high ground immediately to the west of the great tope as the site of the Raja Man's palace, because pieces of plaster are found there only, and not in other parts of the ruins. Here it is probable that the satraps of Taxila may have taken up their residence when they came to pay their respects to the famous shrine of the "body gift" of Buddha. Here, also, there may have been a small town of about 1,500 or 2,000 houses, which extended to the northward and occupied the whole of the rising ground on which the village of Manikíála now stands. The people are unanimous in their statements that the city was destroyed by fire; and this belief is corroborated by the quantities of charcoal and ashes which are found amongst all the ruined buildings. It was further confirmed by excavations made in the great monastery to the north of General Court's tope. There is nothing, however, to indicate at what date this destruction took place. Among the ruins of Manikíála, General Cunningham describes 15 topes and as many monasteries, which, judging by the frequent occurrence of massive stone walls in other positions, were probably not more than two-thirds of the great religious buildings of this once famous spot. The Manikíála tope is one of the places that strive for the honour of being the burial place of Alexander's horse Bucephalus.

Chapter II, B.
General.
Sakhrabasti.*

Sakhra or Sakha, is a small village, in a hollow of the hills at the top of the Bakrála pass, nearly 24 miles to the north-west of Jhelam. The hill above the village is called Sakhrawala Pahár, and Sumáwala Pahár, or "horsehoof hill." The latter name was derived from a large circular mark in the old pass, which the people called the hoof-print of Rasálu's horse, made when he was in pursuit of the *rakshasas*. The mark was obliterated in making the new road, but the place is well known to the people of the western Punjáb. A straight mark on the rock in the same place was called the stroke of his sword when he killed the *rakshasa* named Sakha. The position is naturally a strong one, and tradition says that the surrounding hills, which are about two miles in circuit, were once crowned with walls. The arable land inside the hollow is nearly half a mile in diameter, and large bricks are still dug up in some of the fields.

Margalla.

There is at this place an old cutting through the hill crossing the Lahore and Pesháwar road. The roadway is paved with flags of stone, while a stone slab inserted into the wall on the side contains an inscription which shows that the work was completed in 1083 A.H., corresponding with 1672 A.D., or about the time when the Emperor Aurangzeb marched to Hassan Abdál and sent his son Prince Sultán with an army against the Khattaks and other trans-Indus tribes. The pavement was no doubt a remarkable achievement in those days, but it has been completely cast into the shade by the new cutting higher up to the east by our own engineers, who have also constructed at the latter place a fine column to the memory of the late General John Nicholson, and a fountain for drinking purposes, the water of which is brought in leaden pipes from a condsiderable distance.

SECTION B.—GENERAL HISTORY.

Ancient History.

The early history and inhabitants of the region of which Ráwalpindi forms a part are very fully discussed by General Cunningham in his "Ancient Geography of India," pages 104 to 124, and in his "Archæological Survey Reports," II. 6 to 11, and 111 to 172, V. 66 to 85, and XIV. 1 to 25. The earliest inhabitants of this part of the country, according to General Cunningham, were Takkas, an early "Turanian" race, who originally held the whole or a greater part of the Sindh Ságar Doab. From this tribe General Cunningham with some probability derives the name of Taxila, or Takshasila, which at the time of Alexander, was "a large and wealthy city, the most populous between the Indus and Hydaspes"† (Jhelam), and is identified beyond a doubt with the ruins of Sháh Dheri or Dheri Sháhán, a few miles to the north of the Margala pass in the district of Ráwalpindi. So far, General Cunningham's theory as to the early population of the district seems reasonable enough; but he

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Chapter II, A.
Antiquities.
Manikiála.

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Chapter II, B.

General.

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† Arrian.

Chapter II, B.
General History.
Ancient History.

goes on to assert his belief that already, before the time of Alexander, the Takkas had been ousted from the neighbourhood of Taxila by the Awáns. This theory he builds up on the scanty foundation existing in the similarity of the name Awán or "Anuwán," as he would read it, with that of Amanda, the district in which, according to Pliny, the town of Taxila was situated. The traditions of the Awáns are so strikingly contradictory of this theory, as to deprive it of much, if not all, the weight with which the authority of General Cunningham would invest it.* The period therefore at which the dominion of the Takkas ceased, must remain, for the present, at any rate, unascertained. That Taxila, however, was a town of no little importance in the days when the first glimmering of history begins to dawn, is beyond a doubt. The classical writers are unanimous in their account of the size and wealth of the city at which Alexander rested his army for three days, royally entertained by the reigning sovereign. The words of Arrian have been already quoted. Strabo declares it to have been a large city, and adds that the neighbouring country was "crowded with inhabitants and very fertile." Pliny too speaks of it as a "famous city, situated on a low but level plain, "in a district named Amanda." Its identification with the ruins of Sháh Dheri is rendered certain by the measurements recorded by the Chinese pilgrims, especially Hwen Thsang who visited the spot in the seventh century of our era, and by a copper plate found by Mr. Roberts among the ruins,† containing the name of Takshasila, the Páli form of Takshasila, from which the Greeks obtained their Taxila. The accounts left by the classical writers themselves would leave the precise locality doubtful.

At the time of Alexander, Taxila would appear to have formed, nominally at any rate, part of the kingdom of Magadha. For 50 years after Alexander's visit, the people of Taxila are said to have rebelled against Bindusára, King of Magadha.‡ Their subjugation was effected by the famous Asoka, who resided at Taxila as Viceroy of the Panjáb during his father's life time. From the reign of Asoka, the Buddhist Emperor of Upper India, we may suppose Buddhism to have taken root in the Northern Punjáb, but Taxila itself again fades from history until A.D. 400, when it was visited as a place of peculiar sanctity by the Chinese Buddhist pilgrim Fa Hian. By Fa Hian Taxila is mentioned under the name of Chusha-shi-lo, or the "severed head," and he adds that "Buddha bestowed his head in alms at this place and "hence they gave this name to the country." The allusion apparently is to the word "Takshasira" or the "severed head," the usual name by which Taxila was known to the Buddhists of India. In A.D. 630, and again in A.D. 643, Taxila was visited by the most famous of the Chinese pilgrims, Hwen Thsang. He describes the city as above 1⅔ miles in circuit. The royal family was

* See the *Gazetter* of Jhelam district.

† The plate was translated by Professor Dowson, "As. Soc. Journal," XX. 221, and Vol. for 1863, p. 139.
Cunningham's "Arch. Rep.," 1863-4, p. 112.

‡ The edicts of Asoka are dated about the middle of the third century, B.C.

Chapter II, V.
General History
Ancient History.

extinct and the province a dependency of Kashmír. The land, irrigated by numbers of springs and water courses, was famous for its fertility. The monasteries were numerous, but mostly in ruins. The *stúpa* of King Asoka, built on the spot where Buddha in a former existence had made an alms gift of his head or, as some said, of one thousand heads in as many previous existences, was situated two miles to the north of the city. Thus, during the Buddhist period, Taxila was celebrated as the legendary scene of one of Buddha's most meritorious acts of alms giving, the bestowal of his head in charity. The origin of the legend General Cunningham attributes to the ancient name of Takshasila, which, by a very slight alteration, becomes Takshasira, or the "severed head." That the name is not derived from the fable is rendered probable by the preservation of the ancient name and spelling by the Greeks. It must not, however, be forgotten that Alexander's invasion preceded Asoka's reign by little more than 50 years, and though the derivation of the name of Taxila from the charitable act of Buddha is only mentioned by Fa Hian in A.D 400, yet it is possible that the same belief was current during or even before the reign of Asoka. Buddhism, according to some authorities dates back as far as the middle of the sixth century B.C. (Elphinstone's "History of India," p. 120, 5th Ed.). The relics of Buddhism in the Ráwalpindi district are not confined to Taxila. Hasan Abdál, Manikíála, and many other places are intimately connected with Buddhist legends, and contain ruins of Buddhistic buildings. Manikíála especially is a place of great interest, as the legendary scene of Buddha's gift of his body to appease the hunger of seven tiger cubs. Further allusion to this legend is made above.* The period of Hwen Thsang's visit to India, however, was one of the decay of Buddhism. The Bráhman revival, to which India owes its present form of Hinduism, had already set in, in the early years of the fifth century,† and must have been at its height in the days of Hwen Thsang. From this time the light afforded by the records of the Chinese pilgrims fails, and a long period of darkness swallows up the years that intervened before the Muhammadan invasions and the commencement of real history.

The Ghakkars.

From the point where the traditions of antiquity give place to the more authentic records of the historian, the history of the district becomes that of the Ghakkar tribe, who, brought into a prominent position at the time of the early Muhammadan invasions, maintained their rule over Ráwalpindi and parts of the Hazára and Jhelam districts, more or less independent of the sovereign powers at Delhi and Agra, until annihilated at the beginning of the present century by the Sikhs. General

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* Cunningham's "Arch. Rep." 1863-4, p. 115, Alluding to the legend of the "thousand heads," General Cunningham adds: "The present name of the district is "Chach Hazára, which I take to be only a corruption of 'Shirsha-sahasra,' or the "thousand heads."

† Elphinstone's "History of India" p. 1,222 (5th ed.), "He (Fa-Hian) found Buddhism flourishing in the tract between China and India, but declining in the Panjáb, and languishing in the last stage of decay in the countries on the Ganges and the Jumna."

Chapter II, B.

General History.

The Ghakkars.

Cunningham, rightly or wrongly, identifies the Ghakkars with the subjects of Abisares, mentioned by Alexander's historians as being king of the hilly country to the north and north-east of Taxila, called, as he gathers from the Mahabhárata and the Puránas, Abhisára. He supposes the Greek historians by a not uncommon confusion to have given to the king the name of his kingdom.* According to the account given by themselves, the Ghakkars are of Persian origin, descendants from Sultán Kaid, son of Gohar, or Kaigohar, a native of Kayan in Ispahán. This Sultán Kaid is said to have invaded and conquered Thibet and Badakhshán, and to have there established a dynasty which ruled for seven or, as others say, ten generations. They then advanced upon Kashmír,† and overcoming all opposition, established themselves there during several generations. ‡ At last an insurrection drove the reigning prince, named Rustam, from the throne. He perished, but his son Kábil Sháh, escaped and took refuge with Nasir-ud-din Sabktagín, who was then reigning in Kábul, 78[illegible] A.D. § Kábil left a son, Ghakkar Sháh, who having with the remnant of his tribe accompanied Mahmúd of Ghazni on one of his invasions of India, obtained leave to settle beyond the Indus. Such is the story told by the Ghakkars of their origin and entry into the country. It is, however, full of inconsistencies. It is certain that they over-ran Kashmír in very early days, and traces of them are still to be found to the north and west of that country but there is no proof whatever that they founded a dynasty there. The names attributed to their chiefs are in many instances Muhammadan, and this fact gives an air of great improbability to their story; for the Ghakkars, according to Ferishta and other Muhammadan historians, were not converted until the 13th century.‖ Nor are there any traces of an early Muhammadan dynasty in Kashmír, which was converted, or, if the Ghakkar traditions be true, reconverted, to the creed of Islám in 1327, during the reign of Shams-ud-dín. Ferishta indeed declares that prior to their conversion in the 13th century, the Ghakkars were mere savages without a religion at all, addicted to infanticide and polyandry in its grossest forms. The same author also speaks of the Ghakkars as already settled in the Punjáb in A.D. 682. He says that about that time they formed an alliance with the Afgháns against the Rája of Lahore. Again the account of their entry into India in the train of Mahmúd of Ghazni is strangely contradicted by the fact that in 1008 this same Mahmúd was nearly defeated in a battle with the Hindú confederation by the impetuosity of an attack made upon his camp by a force of 30,000 Ghakkars. The Ghakkar legends, therefore, are probably to be rejected as fabulous, and it is not unlikely that, as General Cunningham supposes, they have been located in the Punjáb hills from

* "Arch. Rep." 1863-4, p. 22 *ff.*

† Their leader into Kashmír was Sultán Kab. Griffin's "Panjáb Chiefs," p. 574.

‡ The actual number is variously given as 17 and 13.

§ Griffin, *ib.*

‖ They are now Shias, and this fact is quoted as a proof of their Persian origin.

Chapter II, B.

General History.

The Ghakkars.

the times prior to Alexander's invasion. There is nothing at any rate to contradict this supposition, though certainly the reasons upon which the learned author's theory is traced are somewhat abstruse. That they occupied a somewhat important position in the second century of our era is probable; for there are reasons for supposing that Rája Húdi, the great enemy and, afterwards, heir of Rasálu, Rája of Siálkot, and hero of so many Punjáb traditions, was a Ghakkar. He certainly was not of Aryan birth.*

The first event of authentic history peculiarly connected with this district is the battle already alluded to between Mahmúd Sháh and the Hindu army under Pirthwí Rája, in A.D. 1008, in which the Ghakkars so prominently distinguished themselves. This battle, which decided the fate of India, is said to have been fought on the plain of Chach, near Hazro, and Attock on the Indus. It ended in the total defeat of the Rajpút confederacy, and India lay at the mercy of the Muhammadan invaders. The Ghakkars, however, appear to have remained quietly in possession of their lands, including the greater part of this district, and are next heard of in 1205, when they took opportunity from certain reverses sustained by Shaháb-ud-dín Shori in Kharizm, to rise in open revolt against the paramount power. They ravaged the country as far as Lahore itself, and occupied the whole northern Punjáb. But Shaháb-ud-dín entering India quickly restored order; he defeated the Ghakkars after an obstinate battle, the fortune of which was only turned in his favour by the opportune arrival of reinforcements from Dehli under his deputy, Kutb-ud-dín, who had remained faithful in spite of his master's reverses.† The Ghakkars having once given way, the slaughter was prodigious. Shaháb-ud-dín pursued them to their mountain homes, and took the opportunity of forcing them to embrace the Muhammadan religion, which, as Elphinstone remarks,‡ "was the easier done, "as they had very little notion of any other." As however Shaháb-ud-dín, returning westwards after the restoration of order in India, was encamped on the banks of the Indus, his tent being left open towards the river for the sake of coolness, a band of Ghakkars "swam the river at midnight to the spot where the king's tent "was pitched, and, entering unopposed, despatched him with "numerous wounds,"§ and thus avenged the wrongs of India upon its conqueror.

A little more than a century later we read again of the Ghakkars, who, during the reign of Muhammad Tughlak at Dehli, in A.D. 1340, took the opportunity offered by revolts in Bengal and an invasion of Mughals and Afgháns from the north, to ravage the Punjáb as soon as the Mughals turned their backs. They even occupied Lahore,‖ and (in the words of Elphinstone) "com-"pleted the ruin of the province." About this time Boja Khán,

* Elphinstone's "History of India" (Ed. 5), p. 329. General Cunningham's "Arch. Rep." 1863-4, p. 22.
† Tarikh-i-Alfi. Elliot's "Muhammadan Historians," 58, p. 1.
‡ "History of India" (Ed. 5), p. 367.
§ *Ib.*
‖ Elphinstone's "History of India" (*5th* Ed.), p. 406.

Chapter II, B.

General History.

The Ghakkars.

History subsequent to Timúr's invasion.

a younger scion of the family, rebelled against the reigning chief, and set up an independent chiefship at Rohtás, in the Jhelam district. The Bojiál clan, which derives its name from him, still inhabits the neighbourhood of Rohtás and Domeli. The subsequent history of the tribe is given in the words of Mr. Griffin, in his Punjáb Chiefs: *

The invasion of Timúr, or Tamerlane, took place during the chiefship of Gul Muhammad, who died in 1403 A.D. His two immediate successors were not men of any note; but Jastár Khán, brother of Pir Khán, is often mentioned in Muhammadan history as a brave and successful general. He overran Kashmír and took prisoner Allah Sháh, king of that country. Then, uniting with Malik Toghan, a Turki general, he seized Jalandhar and marched towards Dehli. At Ludhiana he was attacked by the king's troops and defeated, on the 8th October 1442, and retired to Ráwalpindi, from whence he made attacks alternately on Lahore and Jammu, the Raja of which latter place, Rai Bhím, he defeated and killed, till 1453, when he died. Tátar Khán's rule was of short duration, for his nephew Háti Khán rebelled against him, captured and put him to death. His two sons were minors, and the Janjúah chief, Darwesh Khán, took the opportunity of recovering much of the country which the Ghakkars had taken from his tribe. Háti Khán opposed him, but was defeated and compelled to fly to Basal, while his cousins, Sárang Khán and Adam Khán, escaped to Dangalli, where the Janjúah army followed them. Háti Khán now collected his tribe, and attacking the Janjúahs on their march, routed them with great slaughter. Bábar Sháh invaded India during the chiefship of Háti Khán, and in the Emperor's interesting autobiography is a notice of his contest with the Ghakkar chief. He marched against Pharwála, the capital of the Ghakkars, strongly situated in the hills, and captured it after a gallant resistance, Háti Khán making his escape from one gate of the town as the troops of Bábar entered by another. Sultán Sárang was now of age, and finding that he could not oust his cousin by force of arms, he procured his death by poison, and assumed the chiefship in 1525. He and his brother made their submission to Bábar, and Adam Khán, with a Ghakkar force, attended him to Dehli, and for this service the Pothiár (Putwár) country was confirmed to them by the Emperor. In 1541, Sher Sháh having driven the Emperor Humáyún from India, built the famous fort of Rohtás, where he placed a garrison of 12,000 men under his general, Khowas Khán, to hinder the exile's return. Sárang Khán, remembering the generous way in which he had been treated by Bábar Sháh, espoused the quarrel of his son, and kept the Rohtás garrison in a perpetual state of disquiet, driving off convoys and wasting the country around the fort. On the death of Sher Sháh in 1545, his son, Salím Sháh, determined to punish the Ghakkars, and moved against them in force. Sárang Khán sued for peace, but all terms were refused, and his son Kamál Khán, sent to the imperial camp as an envoy, was thrown into

* P. 577 *ff*.

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chains. For two years, in the course of which Sultán Sárang and sixteen of his family fell in action, the Ghakkars fought with varying success, and in 1550, Prince Kamran, brother of Humáyún, with whom he was at feud and by whom he had just been expelled from Kábul, took refuge among them. The fort of Pharwála was often won and lost during these years of incessant war, but however many troops were sent against them, the Ghakkars, brave and united, held their own, and Salím Sháh found it impossible to subdue them. In 1553, Prince Kamran, who had again taken up arms against his brother, and who had been defeated near the Khaibar, fled to India, and took refuge at the court of Delhi. Salím Sháh did not receive him with any favour, and the Prince then returned northward to his former host Adam Khán, who had succeeded his brother Sárang Khán. This chief stained the Ghakkar reputation for hospitality, and gave up his guest to Humáyún, who put out his eyes, and two years later re-entered Delhi in triumph, attended by the Ghakkar chief, who was richly rewarded for his treachery.

Mughal period and Sikh conquest.

Sultán Sárang had left two sons, Kamál Khán and Aláwal Khán, and with the wife of the latter Laskar Khán, son of Adam Khán, fell in love, and in order to obtain her put her husband to death. Kamál Khán was at Dehli when he heard the news of his brother's murder, and he complained to the Emperor Akbar, who had succeeded Humáyún in 1556, and obtained a grant of half the territory of Adam Khán. This chief would not yield, and Kamál Khán attacked him, took him prisoner and hung him to satisfy his revenge. Kamál Khán did not long enjoy his triumph, and died in 1559. The Ghakkar country now fell into a state of anarchy, and remained so for some years, till the Emperor divided it between the rival chiefs. To Jalál Khán, grandson of Adam Khán, he gave Dangalli, with 454 villages; to Mubárik Khán, son of Kamál Khán, Pharwála, with 333 villages; Akbarábád, with 242 villages, he assigned to Shaikh Ganga, one of Adam Khán's younger sons; and Ráwalpindi to Said Khán, the third son of Sárang Khán. Mubárik Khán died the year after this arrangement, and his son did not long survive him. Shádmán Khán was an imbecile, and Pharwála was granted by the Emperor to Jalál Khán. This chief was a great warrior, and fought as an Imperial general in Kohát, Bannu and Yúsafzai, where he died at a great age in 1611. His son and grandson successively held rule, the latter dying in 1670. Allahdád Khán was like Shádmán Khán, of weak intellect, but had a clever wife, who carried on affairs with spirit and success, till her son Dulu Murad Khán grew up and assumed the chiefship. He was renowned for his liberality, and on this account was named "Lakhi" Dulu Khán. He died in 1726. Then succeeded Muazzam Khán, who ruled 13 years, and Sultán Mukarrab Khán, the last independent Ghakkar chief. In his days the Ghakkar power was greater than it had perhaps ever been before. He defeated the Yúsafzai Afgháns and Jang Kuli Khán of Khattak, and captured Gújrát, over-running the Chib country as far north as Bhimber. He joined Ahmad Sháh on his several Indian

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expeditions, and was treated by him with the greatest consideration, being confirmed in the possession of his large territories which extended from the Chenáb to the Indus. At length, in 1765, Sirdár Gújar Singh Bhangi, the powerful Sikh chief, marched from Lahore, with a large force, against him. Mukarrab Khán fought a battle outside the walls of Gújrát, but was defeated and compelled to retire across the Jhelam, giving up his possessions in the Jech Doáb. His power being thus broken, the rival chiefs of his own tribe declared against him, and Himmat Khán, of Domeli, took him prisoner by treachery and put him to death, himself assuming the headship of the tribe. The two elder sons of Mukarrab Khán took Pharwála, the two younger Dangalli; but they quarrelled among themselves, and Sirdár Gújar Singh seized everything, with the exception of Pharwála, which was divided among the brothers. Sadullah Khán and Nazar Ali Khán died without male issue, and Mansúr Khán and Shádmán Khán succeeded to their shares, which they held till 1818, when Anand Singh Thepuria, grandson of the famous Milka Singh of Ráwalpindi, seized their whole estates and reduced them to absolute poverty, though the family was, in 1826, allowed some proprietary rights in Pharwála.

During Sikh days there is no history of the Ghakkars to record. They were ground down by the exactions of men like Budh Singh, Sindhánwália, and Rája Guláb Singh of Jammu, the latter of whom threw Shádmán Khán and Mudhat Khán, second son of Mansúr Khán, into prison, where they miserably perished. Karamdád Khán, son of Rája Hyat Ullah Khán, is now the head of the Pharwála family, and the first among the Ghakkars of the Ráwalpindi district. The father did excellent service under Captain Abbott in 1848-49, and also in 1857. He died in March 1865, and half his pension of Rs. 1,200 was resumed; the other half is granted in perpetuity. Fatah Ali Khán holds a life pension of Rs. 600; his son, Bahadur Ali Khán, one of Rs. 100; and seven other members of the family hold Rs. 500 between them.

Other members of the tribe, though not of the Pharwála clan deserving mention in the Ráwalpindi and Jhelam districts, are Rája Koshán Khán, of Domeli; Fazl Dád Khán, of Manianda, a Deputy Inspector of Police; Mirza Khán, of Sang; and Shahwáli, of Syadpur. Rája Roshán Khán of Domeli is the son of Rája Akbar Ali Khán, who joined Captain Nicholson in 1848-49, and did good service under that officer. He now holds a *jágír* of Rs. 1,000. His cousin, Fazl Dád Khán, accompanied Rája Sher Singh to Multán in 1848, and rebelled with him. He had been released from prison by Major H. Lawrence, shortly before, but this did not prevent him from intriguing against the English. He was employed as the confidential agent between Rájá Sher Singh and Maharája Guláb Singh. His *jágírs* of Rs. 6,000 were resumed for his rebellion. He now holds the *chaháram*, or fourth of the revenue of Domeli, amounting to Rs. 425 a year. However great may have been the reverses of the Ghakkars, they have lost neither their pride nor their courage. They have been crushed by the Sikhs, a people of yesterday, but there may still be seen in the chivalrous bearing of a Ghakkar

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gentleman some remembrance of the days when Pharwála was an asylum for all who were oppressed, and of the wars in which his ancestors fought, on equal terms, with the Emperors of Delhi.

Mughal divisions.

In the days of Akbar this district formed part of the Sirkár or district of Sindh Ságar, including the whole Sindh Ságar Doáb. The *mahāls* or *parganahs* forming part of this enormous tract, which can be identified as belonging in whole or in part to this district are :—Attak Banaras, Awán (including parts of Jhelam and Sháhpur), Niláb, Pharwála (Pharhalah), Dangalli (Dangarri), and Akbarábád Terkhery (Takhtpuri).

The revenue paid by these *mahāls* as recorded in the " Ain Akbari, " amounted in round numbers to 4½ *lakhs* of rupees. It is impossible, however, to determine the boundaries of the *mahāls;* and much of the territory included in them, particularly in those of Pharwála and Dangalli, must have been as a matter of fact only nominally subject at any time to the Empire, for we know that the Ghakkars held almost uncontrolled sway between the Jhelam river and the Margalla pass, and westwards as far as the Khairi Múrat hills. Within these boundaries they were always supreme, and sometimes extended far beyond them. During their rule the eastern portion of the district was divided into three *parganahs*, Dangalli, Pharwála and Ráwalpindi, subdivided into *tappahs* mainly corresponding with the *ilákas* of the Sikh period.

The Sikh rule.

Returning to the Sikhs, it has already been seen how Gújar Singh, Bhangi, conquered Mukarrab Khán in 1765. This chief made his head-quarters at Gújrát, but his power extended almost to Ráwalpindi, and it was to him that the first subjugation of the warlike tribes of Ráwalpindi and the Salt range is to be attributed. Ghakkar, Janjúah and Awán alike gave way before him. In these conquests, and notably in the siege of the famous fort of Rohtás held by the Ghakkars, he was assisted by Sirdár Charrat Singh, Sukarchakia. He was succeeded, upon his death in 1788, by his son Sáhib Singh, who fell before Ranjít Singh in 1810.

Ráwalpindi itself was occupied shortly after the fall of Mukarrab Kkán, by another Sikh Sirdár, Milka Singh Thepuria, so called from the village of Thepur founded by him in the Lahore district. He occupied territory also in Gújrát and Gújránwála, and thence marched northwards upon Ráwalpindi. It was then an insignificant place, but Milka Singh, perceiving how admirably the place was situated, fixed his head-quarters there, building new houses and in some measure fortifying the town. In spite of Afghán inroads, and the resistance of the Ghakkars, he soon conquered a tract of country round Ráwalpindi worth three *lakhs* of rupees a year, and even the tribes of Hazára had respect for his name and power. He died in 1804, and his estates were confirmed by Ranjít Singh to his son Jiún Singh. In 1814, however, on the death Jiún Singh, Ranjít Singh seized the whole estates in Ráwalpindi and the district passed under the administration of the central power at Lahore.

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The Sikh rule.

The Murree hills retained their independence for some time longer. Milka Singh claimed, it is true, allegiance from the hill Ghakkar chiefs, and granted them *jágírs* of 107 hill villages. But the recipients hardly acknowledged the gift, which was more nominal than real. The mountaineers did not really submit to the Sikh rule until the present century was well begun. The famous Sirdár Hari Singh, Ranjít Singh's Governor of Hazára, twice invaded the hills between 1820 and 1830, and on the second occasion effected their subjugation. In 1831 the Murree hills were granted in *jágír* to Gulab Singh of Kashmír, who ruled them with a rod of iron. It is said that whenever the villagers were recusant, he used to let loose a regiment of Dogras upon them, and reward them by a poll rate for every hill man slain, at first of a rupee, then of eight, and finally of four annas. By these means the population was decimated, and the prosperity of the tract received a check, from which it has scarcely yet recovered. The extension of Sikh rule to the western portion of the district, including the Chitta Pahár, the Makhad and Khairi Múrat hills, was still later than to the Murree hills, nor was the Sikh system introduced in its completeness even up to the day when the British Government took over the country.

The history of the country, from time immemorial overrun by hordes of invaders, from the Greeks to the Afgháns, and a prey to intestine warfare, has not failed to leave its traces upon the character of the population. The temporary desolation, the plundered houses and deserted homesteads were all things of the hour, and are now forgotten; but their mark is to be discovered in the restless and inconstant character of the population, and in the party spirit, the blood feuds and bitter enmities, which survive to the present day. These are worst in the western portion of the district, where for centuries no strong Government had existed capable of curbing the passions of the people. In no part of the province is violent crime more prevalent than in Ráwalpindi. Murder by poison or open violence, cattle stealing, and cattle-poisoning are events of every-day occurrence, and the investigation of these and like offences occupy no inconsiderable portion of the time of the district officers.

British rule.

In 1849, with the remainder of the Sikh territory, th[e] district passed under British rule. The tranquillity whic[h] followed was broken in 1853 by an attempted outbreak led b[y] Nádir Khán, a Ghakkar of Mandla, who joined a conspirac[y] which was formed in favour of a pretended son of Ranjít Singh, Prince Pehora Singh. He had been murdered some years befor[e] at Attock, but the conspirators declared him to have escaped and personified him by a Hindu mendicant. The rising migh[t] have been serious, but was promptly quelled by the distric[t] authorities. Nádir Khán was captured, tried for rebellion, convicted and hanged.

The Mutiny.

The following account of the events of 1857 is taken from th[e] "Panjáb Mutiny Report":—

"Mr. Thornton, the Commissioner, was at the head-quarters of th[e] district at the commencement of the out-break. He states that as [...] as the news from the North-Western Provinces got abroad am[...]

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the people, some of the well-disposed came and expressed to him their unfeigned sorrow at the prospect of the certain extinction of our rule! They considered the struggle a hopeless one for our nation. Hindustani emissaries eagerly fostered this idea amongst the country-folk, assuring them that the King of Delhi had sent directions to his loyal subjects to send all the English down the Indus without hurting them, and that the deportation of the Hindustanis from the Punjab, which was going on, was simply a fulfilment by the English of the commands of the same potentate, who had forbidden the English to keep his subjects any longer up here, as he required their services at his capital!

"These idle tales found credence among the simple population of the Murree hills. They also had imaginary wrongs; they longed to renew their old intestine feuds, and retaliate on our countrymen also for the wrongs they thought we had done them. Rumours reached the Deputy Commissioner, Captain Cracroft, and the other authorities, during May and June of an uneasiness amongst some of the neighbouring tribes. It was affirmed that a *dua-i-khair*, or solemn compact, had been effected, that the object was an attack upon our power, from what quarter or on what place did not appear. Such information could not be slighted. The chiefs of several tribes were called to Murree, and told that their presence there would be of use to us, as affording a ready means of communication between Government and their several clans, should the active services of these be needed. In reality, these men were hostages; but, to prevent their thinking so, a small allowance of Rs. 8 per mensem was made to them by the authorities. As time wore on this allowance excited the jealousy of other tribes, whose representatives considered themselves neglected by not sharing in it. Other compacts were formed, and other plots hatched, which culminated on the night of the 2nd September, when the station of Murree was attacked by 300 men. The fidelity of one of Lady Lawrence's personal attendants, himself an influential man of one of the tribes which had risen, and the sagacity of the local officers, were the means of saving Murree. Lieutenant Battye, Assistant Commissioner, was informed on the 1st idem by Hakím Khán, the individual above alluded to, that the place was to be attacked that night—he could not say by what force or from what quarter. The ladies, of whom a large number were then in Murree, were immediately concentrated, the police and the detachment of European invalids were called out, the civil and military officers held a consultation, and despatched urgent requests for help to Mr. Thornton at Ráwalpindi and Major Becher at Hazára. A cordon of sentries was drawn round the station, composed of Europeans and the police force under Lieutenant Bracken, and strong pickets were posted at three places which were considered the most vulnerable. The enemy came at the dead of night, expecting no foe, looking only for butchery and spoil. They were briskly opposed by Captain Robinson and his party, and soon retired, leaving one corpse on the field. One of our men was wounded: he afterwards died. This skirmish constituted the whole of the fighting, but two bodies of the enemy, of 100 men each, held two neighbouring heights during the whole of the 2nd September, and, as there was no knowing how far the confederacy had spread, the station of Murree could not be weakened by sending men to drive them away. On the evening of the 3rd the Commissioner arrived with a reinforcement from below; supplies of food, which he had providently ordered to be bought in Ráwalpindi and sent up, began to arrive; the country was scoured, rebellious villages were burnt, their cattle harried and their men seized. Twenty-seven men were punished, of whom 15 suffered death. The smoke of the eleven villages which were destroyed was seen afar by a party of Kharráls which was coming on to renew the attack; while the white and unscathed houses of Murree showed plainly that no burning had occurred there. The rebel force slunk off disheartened, and their tribe professed deep loyalty; but it was known to be second in ill-feeling only to the Dhúnds who made the attack.

"On Mr. Thornton's pressing solicitation, Major Becher had despatched from Abbottabad his company of the Satti tribe, numbering 40 men; this had joined Mr. Thornton. But on the receipt of more urgent letters, Major Becher sent, under the command of Captain Harding, accompanied

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by Captain Davies, nearly the whole of his force, leaving himself only 8[illegible] men, of whom all but 12 were recruits. The force was pushed across a most difficult country full of morasses and defiles. The Kharráls laid an ambush to cut it off, but without success. The road on which the trap was laid became impassable from the rains. The force turned off, and not till it had passed the spot did it learn the greatness of the peril from which it had been delivered. It returned to Hazára by Káwalpindi, leaving Murree on the 14th. After the repulse of the Dhúnds it was found that the conspiracy affected many more clans and a much wider extent of country than had been suspected. It reached far into Hazára and nearly down to Ráwalpindi, and, excepting the Kharrál insurrection in Mooltan, was by far the most extensive rebellion that has occurred in the Punjab during the year. Treachery was added to violence. Two Hindustani native doctors in Government employ, educated at Government institutions, and then practising in Murree, were found guilty of being sharers in the plot. They were both executed. There seems no doubt that the hillmen reckoned much on the support and directions they were to receive from their Hindustani friends in the station and several of the domestic servants were seized and punished for complicity: several also fled from justice, and, escaped punishment. Two of the ringleaders in the raid are still free through the connivance of their countrymen.

"On the frontier, beyond the district of Ráwalpindi, are the homes of the wild and disorderly tribes of Sitána and Mangaltana. They are Muhammadans, keep a fanatic Hindustani-Muhammadan army, and are in communication with the Muhammadan Nawábs of the North-Western Provinces and Bengal through this army. They were sources of much anxiety to Captain Cracroft, the Deputy Commissioner. The state of feeling in Kashmír was unknown. The Mahárája had given no intimation, at that early period, of the line of policy he meant to pursue; there was a large force of Hindustani troops in the Pesháwar district, one of which, the 55th Native Infantry, had mutinied on the 21st May. To guard against dangers from Kashmír and Pesháwar, it was found needful to organize a force of upwards of 1,500 policemen and *dák*-runners; this force was disposed down the rivers Jhelam and Indus. A movable column was composed of detachments from Her Majesty's 24th Foot and Captain Miller's Police Battalion to restrain the men of the country.

"The fort of Attock commands a very important ferry of the Indus, and Mr. McNabb, Assistant Commissioner, was deputed to occupy it, in order to superintend the provisioning of it for troops, which were constantly crossing the river, and to protect the ferry from attack. He performed this duty with great diligence and ability, until he was removed to act as Deputy Commissioner of Jhelam on Major Brown's promotion to the Commissionership of Leiah. Mr. McNabb was succeeded by Lieutenant Shortt, who was also deputed to follow up the Jhelam mutineers in July, and displayed much vigour in this excursion. In the district there were two regiments of Irregular Cavalry, the 58th Native Infantry and a wing of the 14th Native Infantry, a regiment of Gurkhas, and a native troop of horse artillery. This was a brigade powerful enough to give just cause for alarm; the Chief Commissioner, therefore, who was present at Ráwalpindi, determined to disarm the Native Infantry. This was done on the 7th July, but the men did not lay down their arms for upwards of an hour after they had been ordered to do so. Even after the disarming, the men of the 14th continued so insolent and insubordinate that they were all confined in the Central Jail. The Gurkhas remained perfectly staunch throughout, and did excellent service before Dehli. Other operations in this district were the despatch of reinforcements to Murree with Mr. Thornton, and the mission of a party to act against the mutineers of the 9th Irregular Cavalry."

Changes of area and internal arrangements.

The Ghakkar tract of Khánpúr originally belonged to Ráwalpindi, but was incorporated with Hazára at the annexation. In 1850 the Khari and Gandgarh tracts, comprising the 28 villages of the Tárkhelis, were also transferred to Hazára. In exchange for these losses, the district has since annexation received sever[al]

additions from the neighbouring districts ; the principal addition was the transfer of the Murree hills from Hazára, which took place almost immediately after annexation. The additions as given by the Settlement Officer are shown in the margin. By far the greater part of these transfers date from 1850-51. The head-quarters of the division were first fixed at Jhelam, but were transferred to Ráwalpindi in 1859.

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Changes of area and internal arrangement.

From Hazara to Murree	..	92	villages.
" " " Kahuta	..	154	"
" " " Rawalpindi	..	24	"
" " " Attock	..	28	"
" Peshawar to do.	..	2	"
" Jhelam to Pindi Gheb	..	15	"
" Kohat " do.	..	8	"

The *tahsils* or sub-collectorates are seven in number—

Murree	In the hills to the east.
Kahúta	
Ráwapindi	Along the foot of the hills, the former to the north of the latter.
Gújar Khán	
Attock	To the west of the two last named, Attock to the north, Fattehjang to the south.
Fattehjang	
Pindi Gheb	In the south-west corner of the district.

Considerable changes have taken place since annexation in the internal arrangement of the district. Until the close of 1859 the district was subdivided into six *tahsíls* or sub-collectorates. These were oddly and inconveniently shaped, and presented anomalies harassing to the people and inconvenient to the administration. In 1859 accordingly sanction was obtained for a complete re-modelling of the internal sub-divisions. A new *tahsíl* was formed, having its head-quarters at Fattehjang, and the Sikh *ilákas* were distributed among the *tahsíls*, now seven in number, as follows :—

In Ráwalpindi Tahsíl.—Arrah, Banda, Takhtpuri, Ráwalpindi, Sayadpur, Sang-Jani, Kúri, Moghal, Phúlgiran, Kharora—(10).
In Murree Tahsíl.—Dewal, Charihan, Kotli, Karor—(4).
In Kahúta Tahsíl.—Jasgam, Narai, Kahrú, Kahúta, Kallar—(5).
In Gújar Khán Tahsíl.—Naráli, Bewal, Devi, Guliana, Sukher—(5).
In Attock Tahsíl.—Haweli, Sirkáni, Harroh, Sirwála, Nallah—(5).
In Fattehjang Tahsíl.—Nalla, Fattehjang, Asgam, Sohán, Kot—(5).
In Pindi Gheb Tahsíl.—Síl, Kunda, Mokhad, Jandál—(4).

The only change which has occurred since 1859 was the transfer from the Hazára district to the Murree *tahsíl* of 111 acres in 1882 for the formation of the military camp, called the Thoba camp, on a hill in the neighbourhood of the Murree Sanitarium.

District Officers.

The table on the next page shows the officers who have held charge of the district so far as the record of them is available.

Development since annexation.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II., which gives some of the leading statistics for five-yearly periods, so far as they are available ; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II. it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of

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District Officers.

Names.	From	To	Names.	From	To
Col. C. H. Hall ..	Date not known	Oct. 6 '68	Mr. T. O. Wilkinson, offg.	Nov. 22 '78	Apl. 23 '79
Mr. R. T. Burney, offg.	Oct. 7 '68	Dec. 1 „	Mr. G. Knox	Apl. 24 '79	June 17 „
Maj. H. B. Urmston	Dec. 2 „	Feb. 20 '70	Capt. C. F. Massy, offg.	June 18 „	July 31 „
Mr. J. Frizelle, offg.	Feb. 21 '70	Mar. 14 „	Mr. G. Knox	Aug. 1 „	Sep. 17 '80
Maj. H. B. Urmston	Mar. 15 „	June 30 „	Mr. C. P. Bird, offg.	Sep. 18 80	Oct. 17 „
Mr. J. Frizelle, offg.	July 1 „	Dec. 2 „	Mr. G. Knox	Oct. 18 „	Jan. 21 81
Maj. R. G. G. Shortt, offg.	Dec. 3 „	Mar. 12 '71	Mr. C. P. Bird, offg.	Jan. 22 '81	Feb. 13 „
Mr. J. Frizelle, offg.	Mar. 13 '71	June 8 „	Lieut. Col. J. W. H. Johnstone.	Feb. 14 „	Apl. 20 „
Maj. H. B. Urmston	June 9 „	Oct. 6 '73	Mr. C. P. Bird, offg.	Apl. 21 „	„ 29 „
Capt. R. P. Nisbet, offg.	Oct. 7 '73	Nov. 6 „	Maj. R. T. M. Lang	„ 30 „	Sep. 29 „
Maj. H. B. Urmston	Nov. 7 „	Apl. 13 '74	Mr. T. Troward, offg.	Sep. 30 „	Oct. 30 „
Mr. H. E. Perkins, offg.	Apl. 14 '74	Sep. 14 '75	Mr. C. P. Bird, offg.	Oct. 31 „	Nov. 30 „
Lieut. C. F. Massy, offg.	Sep. 15 '75	Feb. 24 '76	Maj. R. T. M. Laug..	Dec. 1 „	Dec. 19 „
Col. J. M. Cripps ..	Feb. 25 '76	Nov. 3 „	Mr. J. A. E. Miller, offg.	Dec. 20 „	Jan. 16 '82
Lieut. C. F. Massy, offg.	Nov. 4 „	Dec. 19 „	Maj. R. T. M. Lang..	Jan. 17 '82	July 17 „
Col. J. M. Cripps ..	Dec. 20 „	Sep. 23 '77	Mr. J. A. E. Miller, offg.	July 18 „	Sep. 17 „
Lieut. C. F. Massy, offg.	Sept. 24 '77	Nov. 11 „	Lieut. Col R. T. M. Lang.	Sep. 18 „	July 6 '83
Col. J. M. Cripps ..	Nov. 12 „	Dec. 20 „	Mr. M. Macauliffe ..	July 7 '83	Nov. 7 „
Mr. G. Knox ..	Dec. 21 „	Aug. 8 '78	Maj. R. P. Nisbet ..	Nov. 8 „	Apl. 11 '84
Capt. H. Wood, offg.	Aug. 9 '78	Nov. 10 „	Maj. H. Lawrence, offg.	Apl. 12 '84	Still in charge.
Mr. G. Knox	Nov. 11 „	„ 21 „			

Development since annexation.

the advance made. Colonel Cracroft, writing in 1864, thus describes the former state of the district :—

"Can it be a matter for wonder, considering how the district has been overrun, and what anarchy has prevailed for centuries, that there are portions of the community of which the sole occupation was plunder and violence. It is rather a subject for surprise and congratulation that, on the whole, the people are so peaceably inclined, at all events in outward appearance. All honour and praise be given to those far-seeing statesmen who nursed the province in its infancy, and by disarming the population reduced its power for mischief to a minimum. Even with this great advantage on the side of order, the suppression of crimes of violence has been the effect of special measures, and the work of several years, combined with the good effects of good seasons, a light assessment, vast public works, good markets, and fair prices. In former years, the high roads were universally unsafe. Passing through the limits of different tribes, travellers and caravans had to satisfy the rapacity of each by paying blackmail, or they had to submit to be plundered, outraged, and ill-treated, happy sometimes to escape with life. This was particularly the case in the western part of the district. It is not many years ago that, even under this order-loving rule, crimes were perpetrated of a nature to curdle the blood, and to make one despair of achieving success. Let two or three examples suffice.

"The sub-division of Pindi Gheb is noted for the violence of the passions of the men, and the fierce blood feuds, which from time immemorial have rendered the region a scene of violence and bloodshed. In a village called Jandiál, situated in the tract called Bala Gheb or Upper Gheb, and inhabited by Ghebas calling themselves Rewals, of Mughal descent, a case occurred of a young woman, a widow, the daughter of the principal man of the place, called Mahmúd, wishing to marry a person, Sháh Niwáz, who belonged to the faction opposed to her father. She had lost her husband two or three years before, and according to the custom of the country was considered the property of her deceased husband's brother, a boy only eight years of age. She formed a fatal attachment to Sháh Niwáz, and had several clandestine meetings with him, but the thing was kept secret; not so secret, unhappily, but that the father began to entertain suspicions. One afternoon, not long before dusk, Mahmúd asked his daughter casually, whether she had had any intercourse with Sháh Niwáz. She replied that she wished to marry him. Nothing more was said at ne time. When night set in Mahmúd collected his followers,

Chapter II, B.

General History.

Development since annexation.

struck off his daughter's head and threw her body into the street. Proceeding to the *hujra* or assembly room of Shah Niwáz, he surrounded it. Six persons were sleeping, and some cattle tethered in the house. One of the sleepers was a barber entirely unconnected with the parties. He had come to the village that evening on business. There were only two openings to the *hujra*. One was a door of ordinary dimensions in front, and the other a small window in rear. Piling thorns and wood to both apertures, Mahmúd and his followers set fire to them. The whole place was soon in flames. The unhappy inmates could not escape. Two of them attempted to unroof the house, and succeeded in getting out, but on reaching the ground they were instantly cut down. The perpetrators of this monstrous crime escaped, and took refuge with the Afrídis of Bori and Jana Khor, sometimes shifting their quarters to Sitana, from which places they continued for many years, as out-laws, to commit depredation sin our territories. Their property was confiscated by the State, and made over in compensation to Fatteh Khán, one of the only survivors. It is scarcely credible, but a fact, that when Major Becher, Deputy Commissioner of Hazára, in order to put an end to the continual anxiety, trouble, and loss of property occasioned by these outlaws, gave them service in regiments engaged during the Mutinies, and subsequently condoned their offence, allowing them to return to their homes, Fatteh Khán wished to restore to some of them their proprietary rights. So light in the estimation of these wild people is human life held. Apart from the murder of his own relatives, Fatteh Khan doubtless considered the act praiseworthy, and the feeling is shared by the whole population. It must be stated, in justice to the Ghebas, that with, the exception of a proneness to settle their disputes in a good hand-to-hand fight with swords and clubs, and a determination to take the life of man or woman in cases of adultery, and of failure to fulfil the custom of the tribe in regard to matrimony, as above instanced, they are addicted to no other crime; theft and robbery by them is unknown.

"Far different from them are the Khattars bordering on the Indus and inhabiting that wild solitary tract lying south of Attock. They are at heart robbers, and delight in nothing more than deeds of blood. So near to foreign territory that they could laugh at justice, and readily escape its grasp; they were formerly at any time ready to plunge into crime, and are now deterred only because by our frontier arrangements under the management of the Commissioner and Superintendent of Peshawar, and his able Deputy Commissioner, they are no longer able to take refuge with the Khattaks and Afrídis. A strong special constabulary was at one time organized, and is now largely reduced; heavy fines were imposed, and police were posted at the expense of the tract. On one occasion a trader had given offence to the Khattars by exaction of payment of a debt. Having some business at Attock, he started with his mule, and reached a solitary spot, where he was seized upon, plundered, and killed. His head, hands, and feet were cut off, and placed in the mule's bags. The mule turned homewards, carrying the remains of the deceased to his relatives. Five Khatris were travelling from Attock to Dumel, and had to pass through the Khara, a dell in the Chitta Pahár. It used to be a wild, lonely place, a fit spot for any dark deed. It is now traversed by the Attock and Mokhad road and patrolled by police. Here they were set upon, massacred, and mutilated, their legs and arms cut off, and their bodies thrown about without much attempt at concealment. This case occurred in A.D. 1855. No clue whatever was obtained to the perpetrators of the crime.

"In Chach crimes of violence were also frequent. Both in this region and in Khattar, the kidnapping of traders occasionally occurred. The mosques were filled with *talib-ul-ilm*, or so-called scholars, living on charity and ready for any kind of mischief. Since the expulsion of this class and the levy of fines, crime has become less frequent, though not extinct. In former years gang robberies or *dakaitís* with murder and wounding were of frequent occurrence. In the rest of the district, murders on account of the unfaithfulness of women, burglaries and thefts unattended with aggravating circumstances, affrays with and without homicide, may be said to form the staple of crime."

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

hapter III, A.

Statistical.

Distribution of population.

Table No. V. gives separate statistics for each *tahsíl* and fo the whole district, of the distribution of population over town and villages over area, and among houses and families ; while th number of houses in each town is shown in Table No. XLIII The statistics for the district as a whole give the following figures Further information will be found in Chapter II. of the Censu Report of 1881 :—

Percentage of total population who live in villages ..	Persons	89·60
	Males	87·92
	Females	91·63
Average rural population per village		449
Average total population per village and town		498
Number of villages per 100 square miles		34
Average distance from village to village, in miles		1·84
Density of population per square mile of Total area ..	Total population	169
	Rural population	151
Density of population per square mile of Cultivated area ..	Total population	541
	Rural population	485
Density of population per square mile of Culturable area ..	Total population	433
	Rural population	388
Number of resident families per occupied house	Villages	159
	Towns	1·54
Number of persons per occupied house	Villages	8·19
	Towns	6·79
Number of persons per resident family	Villages	5·15
	Towns	4·40

The *dhoks* or outlying hamlets described in the Jhelam *Gazetteer* are common in Ráwalpindi also.

ligration and irth-place of population.

Table No. VI. shows the principal districts and States wit which the district has exchanged population, the number o migrants in each direction, and the distribution of immigrants b *tahsíls*. Further details will be found in Table XI. and i supplementary Tables C. to H. of the Census Report for 188 while the whole subject is discussed at length in Part II. o Chapter III. of the same report.

Chapter III, A.

Statistical.

Migration and birth-place of population.

The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 91,768, of whom 67,514 are males and 24,254 females. The number of people born in the district and living in other parts of the Panjáb is 26,305, of whom 17,248 are males and 9,057 females. The figures below show the general distribution of the population by birth-place :—

Proportion per mille of total population.		
—	Gain.	Loss.
Persons ...	112	32
Males ...	15	38
Females ...	6	24

Born in	*Proportion per mille of resident Population.*								
	Rural population.			Urban population.			Total population.		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The district	906	960	932	439	653	517	850	935	888
The province	969	988	977	724	829	762	939	975	954
India	996	999	998	950	982	961	991	998	993
Asia	1,000	1,000	1,000	958	985	968	995	999	996

The following remarks on the migration to and from Ráwalpindi are taken from the Census Report :—

"I have already alluded to the extraordinary demand for labour which work on the P. N. State Railway and the transport arrangements in connection with the Kábul campaign had created at the time of the census; and consequently we find that, with the exception of Pesháwar and Kohát, where precisely similar circumstances had produced an even greater demand, Ráwalpindi takes from every district in the list. The immigration is to the emigration as 349 to 100; yet 93 per cent. of the village population, and 96 per cent. of the village females; are born in the district; while of the town population only 52 per cent. of the persons and 44 per cent. of the males are indigenous. The fact is that, apart from the actual work in progress at the time of the census, the construction of the Railway, and the temporary fixing of its terminus, workshops, and head-quarters, at Ráwalpindi attracted an enormous foreign population, the number of souls in the town of Pindi itself having risen from 28,586 to 52,975 since 1868. Moreover, a series of bad seasons had driven numbers of herdsmen with their cattle into the Murree hills in search of pasture. The large proportion of males among the immigrants shows how generally temporary the immigration is, and how never reciprocal. The figures for emigration are curious. The only districts to which emigrants have gone from Pindi in any numbers are Jhelam, Pesháwar, Hazára, and Kohat; that is to say, there is no emigration across the salt-range. I have already pointed out that the trans-Jhelam tract is hardly a part of India; and its people are so distinct in habits and race from the people of the plains, that they decline to settle among the latter. The large immigration from the N.-W. Provinces is due to the cantonments and movements of troops. That from Kashmír largely consists of famine-stricken fugitives attracted by the demand for labour. The immigrants from Afghánistán are chiefly Hazára coolies employed on the new Railway, 'where,' writes Mr. Steedman, 'was assembled a motley crew of Kashmíris, Hazáras, Patháns, western Panjábis, Musalmán Jats from the Rechna Doáb, and Púrbias from Oudh and the N.-W. Provinces, almost exclusively males.'"

Chapter III, A.

Statistical.

Increase and decrease of population.

The figures in the statement below show the population of the district as it stood at the three enumerations of 1855, 1868, and 1881.

—	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals.	1855	553,750	302,786	250,964	114
	1868	711,256	384,286	326,970	146
	1881	820,512	449,287	371,225	169
Percentages.	1868 on 1855	128·4	126.9	130·3	128
	1881 on 1868	115·4	116·9	113·5	116

The boundaries of the district have changed so little since 1855, that, practically, it may be said to be unaltered. A later census, made by Colonel Cracroft during Settlement operations, which gave the total population as 512,941, was certainly below the mark; and it may be that the returns of 1855 were also too low. In 1868 the Deputy Commissioner attributed the increase shown by the figures "partly to under-statement in 1855, and "partly to the gradual augmentation which may be expected "during a long period of peace and prosperity." It will be seen that the annual increase of population per 10,000 since 1868 has been 121 for males, 98 for females, and 110 for persons, at which rate the male population would be doubled in 57·7 years, the female in 70·9 years, and the total population in 63·0 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be, in hundreds—

Year.	Persons.	Males.	Females.	Year.	Persons.	Males.	Females.
1881	820,5	449,3	371,2	1887	856,5	482,9	393,6
1882	829,6	454,7	374,9	1888	886,1	488,7	397,5
1883	838,8	460,2	378,6	1889	895,9	494,6	401,4
1884	848,0	465,8	382,3	1890	905,8	500,6	405,3
1885	857,4	471,4	386,0	1891	915,9	506,7	409,3
1886	866,9	477,1	389,8	...	...	...	...

But it is improbable that the rate of increase will be sustained. Part of the increase is probably due to increased accuracy of enumeration at each successive enumeration; part again is due to gain by migration, as already shown at page 45; and the stimulus afforded to population in 1881 by the Kábul operations and the opening of the Railway to Ráwalpindi was purely temporary. The increase in urban population since 1868 has been far larger than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 144 for urban and 115 for total population. This is due to the fact that the immigrants attracted by the railway and by the temporary demand for labour were largely concentrated in the towns (see further, Chapter VI under heading, Ráwalpindi). The populations of individu

Chapter III, A.

Statistical.

Increase and decrease of population.

towns at the respective enumerations are shown under their several headings in Chapter VI. Within the district the increase of population since 1868 for the various *tahsíls* is shown in the margin. On this subject the Settlement Officer wrote as follows in his report on the District Census of 1881 :—

Tahsil.	Total Population.		Percentage of population of 1881 on that of 1868.
	1868.	1881.	
Rawalpindi ..	175,302	211,275	121
Gujar Khan ..	126,126	133,396	106
Attock	109,797	138,752	126
Kahuta	82,469	87,210	106
Murree	31,865	39,198	123
Pindi Gheb ..	86,736	103,581	120
Fattehjang ..	94,775	107,100	113
Total district *	707,070	820,512	116

* These figures do not agree with the published figures of the Census Report of 1868 for the whole district. They are taken from the registers in the District Office, and are the best figures now available.

"In discussing the increase in population of each *tahsil* the first requirement is a standard to measure that increase and to indicate whether it is normal or not. One gauge is the average rate of increase for the district, and another is in the case of each *tahsil* the ratio between the percentages of increase of males and females. Where the percentage increase of females is higher than that of males, we may suspect that for some reason or other some corresponding number of the males has temporarily emigrated, and where the male percentage of increase is above the female it will probably be found that a male immigration has set in. Where a population of a given tract has not been subjected to the influence of emigration or immigration the percentages of the increase in males and females should agree, or only differ infinitesimally.

"In the Ráwalpindi, Attock and Murree *tahsils*, the percentages of the increases in total population, males and females, are shown in tabular form in the margin. The increase in the population of all three *tahsíls* is high. The excess in the two first *tahsíls* is due chiefly to the influx of able-bodied men from every quarter in quest of employment. At the time the census was taken, there were very large bodies of daily labourers employed on Railway works in both *tahsils*. The largest number was in the Attock *tahsil*, engaged on heavy cuttings beyond Hájji Sháh and near the Haro bridge. Hence we find the male percentage so much higher than the female percentage of increase in this *tahsíl*. The labourers were a motley crew, Cashmíris, Hazáras, Patháns, Western Panjáb Muhammadans, Jats from the Rechna Doáb, and Hindustánís from Oudh and the North-West Provinces. Most of these had left their women behind.

——	Percentage of increase.			Excess of male percentage over female.
	Total.	Male	Female.	
Rawalpindi ..	18	22	13	9
Attock ..	26	32	19	13
Murree ..	20	23	17	6

"In Murree the cause of the influx of strangers was different. The census was taken in February. The rains of 1880 were a failure in the greater portion of the Ráwalpindi and Kahúta *tahsíls*, and almost entirely in Gújar Khán. This deficiency was followed by, I fancy, the driest cold weather the district ever experienced. There was hardly a drop of rain from September until the end of February, after the census had been taken. Consequently all the cattle had been driven up into the Murree hills for grazing. With each village drove a few able-bodied *zamíndárs* went, leaving their women and children at home. I was in camp in Southern Kahúta and across Gújar Khán during the end of February and the beginning of March, and everywhere I heard the same tale : 'Half he cattle have died of hunger the other half have been taken to the hills.'

Chapter III, A.

Statistical.

Increase and decrease of population.

In fact so large a number of strangers had penetrated into the hills by the 18th February, that special measures had to be taken for their enumeration.

"In Gújar Khán only is there a considerable excess in the female percentage of increase over the male. This *tahsíl* had suffered most from drought, and of all has least waste and grazing land. It lost, therefore, proportionately more of its inhabitants. Most had gone to the hills with cattle, but not a few had wandered north into Ráwalpindi and Attock in search of labour. In Pindi Gheb and Fattah Jang the male and female percentages of increase are nearly equal. Both these *tahsils* had better harvests than Gújar Khán. Some parts of Fattah Jang were very bad, but along the Soháua and elsewhere the crops were good. The *rabí* crops in Pindi Gheb were the best in the district, taking them all round. In Attock and Ráwalpindi the abnormal increase in population is due chiefly to a foreign and temporary element. In Fattah Jang, Pindi Gheb and Murree population has increased rapidly, as there has been and is greater room for expansion than in the other *tahsils*. Kahúta, with the exception of barren hills, and Gújar Khán are very nearly fully cultivated, and possess but little room for an increase in the agricultural population. In neither is there any urban population."

Births and deaths.

Table No. XI. shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA. and XIB. The annual birth-rates per mille, calculated on the population of 1868, are given in the margin.

—	1880.	1881.
Males	14	27
Females	11	11
Persons	25	89

The figures below show the annual death rates per mille since 1868, calculated on the population of that year :—

—	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	Average.
Males	11	26	26	24	18	17	17	20	19	21	37	69	34	26	26
Females	11	29	26	22	17	17	16	19	18	21	37	65	30	24	25
Persons	11	27	26	23	18	17	16	20	19	21	37	67	32	25	26

The registration is still imperfect, though it is yearly improving ; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III. of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death rates in individual towns as are available will be found in Table No. XLIV. and under the headings of the several towns in Chapter VI.

Age, sex, and civil condition.

The figures for age, sex, and civil condition are given in great detail in Tables IV. to VII. of the Census Report of 1881, while the number of the sexes for each religion will be found in Table No. VII. appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in

Chapter III, A.

Statistical.

Age, sex, and civil condition.

Chapter VII. of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller ; and it is unnecessary here to give actual figures, or any statistics for *tahsíls*. The following figures show the distribution by age of every 10,000 of the population according to the census figures :—

——	0—1	1—2	2—3	3—4	4—5	0—5	5—10	10—15	15—20
Persons	268	147	250	315	360	1,340	1,518	1,126	832
Males	250	139	229	294	345	1,257	1,486	1,178	821
Females ...	290	157	276	342	378	1,443	1,557	1,063	846

——	20—25	25—30	30—35	35—40	40—45	45—50	50—55	55—60	Over 60
Persons	873	860	922	504	606	309	416	141	552
Males	860	870	947	527	596	313	427	147	571
Females... ...	888	848	892	477	617	303	403	134	529

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration. In the census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as given in the margin. The figures for civil condition are given in Table No. X., which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period. In his Census Report for the district the Settlement Officer wrote as follows :—

Population.		Villages.	Towns.	Total.
All religions	1855	...	...	5,468
	1868	...	...	5,403
	1881	5,373	5,360	5,476
Hindus ...	1881	5,850	6,446	6,089
Sikhs ...	1881	5,669	7,052	5,825
Jains ...	1881	...	...	5,760
Musalmans ...	1881	5,328	6,168	5,381
Christians ...	1881	...	7,676	7,596

Year of life.	All religions.	Hindus.	Sikhs.	Musalmans.
0—1	960	923	...	959
1—2	935	875	...	927
2—3	996	858	...	1,012
3—4	961	...	...	...
4—5	905	...	...	...

"In the total population of the district there are 55 men to 45 women in every hundred souls; classified according to religion, the variations are more marked. While in every hundred of the Muhammadans we find 54 men to 46 women, in the case of Christians the ratio is 76 to 24, and of Hindús 61 to 39. There are 58 Sikh males to 42 females, and the same ratio prevails among Jains and Saráogís.

"The proportion of males to females is now somewhat larger than it was found to be in 1868, and this is probably due to the presence of a large body of foreign males in the district attracted by the demand for labour of the last year. Compared with the provincial ratio (45·52), the divergence is extremely small. It is only in the case of Hindús that the male ratio is noticeably high. It is now higher (61) than it was (58) in 1868 in this district. I am not able to give any explanation on the point. Infanticide is, as far as I know, so to speak, unknown in the district. Perhaps the resultant ratio may have been effected by the presence of a number of down country Hindús working as coolies on the railway and in other miscellaneous employments, but this is a mere conjecture, and in any case the effect would be but slight. Some weight is given to this view by the fact that the number of Hindú males is much higher in the Ráwalpindi and Attock *tahsíls* in proportion to the females than in any other, Murree excepted;

Chapter III, A.

Statistical.

Age, sex, and civil condition.

and in Murree the Hindú population is inconsiderable. The ratio between Muhammadan males and females is remarkably steady through all the *tahsils* of the district. The highest male ratio is 56 in Attock, the lowest 50 in Gújar Khán, and the district ratio is 54 in the 100 souls. I give below the district ratios per 10,000:—

	Hindus.	Sikhs.	Jains, &c.	Muhammadans.	Christians.
Male	6,089	5,825	5,760	5,381	7,596
Female	3,911	4,175	4,240	4,619	2,404

"In discussing the returns of the 1868 census, the large proportion of children excited some attention. The proportion was so much larger than those obtaining in European selected countries that doubts were thrown on the accuracy of the returns by some, while others maintained that the custom of early marriages prevalent in India, coupled with the fact that almost every woman married, was a sufficient reason for the excess. The results of this census clearly indicate that almost every woman who arrives at puberty (19 out of 20) is married, that of males who reach the age of fifteen, three out of four are married, and also that there are certainly more children in India than in European countries. According to the returns children under fifteen in this district are 40 per cent. of the total population, which does not really differ from the results of 1868 census."

Infirmities.

Table No. XII. shows the number of insane, blind, deaf-mutes, and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables XIV. to XVII. of the Census Report for 1881 give further details of the age and religion of the infirm.

Infirmity.	Males.	Females.
Insane	7	5
Blind	22	26
Deaf and Dumb ...	14	10
Leprous	7	4

European and Eurasian population.

The figures given below show the composition of the Christian population, and the respective numbers who returned their birthplace and their language as European. They are taken from Tables IIIA., IX., and XI. of the Census Report for 1881 :—

	Details.	Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans	2,771	817	3,588
	Eurasians	59	65	124
	Native Christians	73	37	110
	Total Christians	2,903	919	3,822
Language.	English	2,632	836	3,468
	Other European languages	35	15	50
	Total European languages	2,667	851	3,518
Birth-place.	British Isles	2,343	482	2,825
	Other European countries	23	9	32
	Total European countries	2,366	491	2,857

Chapter III, B.

Social and Religious Life.

European and Eurasian population.

But the figures for the races of Christians, which are discussed in Part VII. of Chapter IV. of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birth-place are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were therefore classed as "doubtful and unspecified." The number of troops stationed in the district is given in Chapter V., Section A., and the distribution of European and Eurasian Christians by *tahsíls* is shown in Table No. VII.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Villages and houses

The dwellings, even of the better sort, are mostly constructed of unburnt bricks, single-storeyed and generally not more than 8 or 10 feet high. The dwellings of some of the Ghakkars, and a few notabilities excepted, a house constructed of burnt brick and lime and mortar is unknown. In the Mokhad hills and other localities stone is much used. Here the houses are almost entirely constructed of boulders, cemented with mud and unplastered. In general, however, the houses are plastered with mud and cow-dung, having flat roofs, constructed in the hills of fir, resting on three rows of wooden supports, the wall being in fact only a screen for privacy and exclusion of weather, not strong enough to support a roof. Across the rafters the roof is covered with branches and leaves, upon which mud is beaten, well plastered with earth mixed with chopped straw, and above all a cow-dung coating. Glass windows and hinges are unknown; even in the best dwellings the doors revolve in wooden sockets, and are closed with a chain and rough padlock. The interior of the dwelling presents, even among the ordinary class of peasantry, an appearance of great comfort. Although the walls and floors are rough and uneven, they have a light coloured appearance, from constant hand-rubbing with a mixture of light clay and cow-dung. In the corner of the room, with its triple row of posts, is a circular article of furniture, about 5 to 6 feet high by 3 broad, called the *gallota*, made of clay, which contains the store of corn; another of the same description contains miscellaneous articles of dress, &c. Several beds (*chárpáis*), some stools, spindles, and one or two other articles of furniture, complete the picture. A large shed adjoining, constructed on the same principle, but less scrupulously kept in regard to cleanliness, shelters the cattle and horses, and another the store of fodder. An enclosure, called *sahn* or *vehra*, forms a kind of compound; and this, with an adjacent higher one for sheep and goats, built up so as to keep out wolves and hyenas, of strong prickly thorns, completes the habitation of one family, more houses being added as the exigency of increasing population may demand. In each village there are one or more *hujras* or general assembly rooms where travellers are entertained and all questions relating to the village, or section of the village to which it belongs, are discussed. The number of *hujras* depends

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Villages and houses.

sometimes on the number of *lambardárs*, and always on the state of factions in the village. A number of the foregoing clumps of dwellings massed together without the slightest regard to symmetry, so as to leave narrow lanes through which a laden donkey can scarcely pass ; one, two, or more *hujras ;* one, two, or more neat mosques, and a clump of trees, generally Persian lilac and mulberry, sometimes of *pípal*, or *bor*—the whole planted on a site above the general level of the country—such are the features of a village in this district.

Food of the people.

The food consists chiefiy of *bájra* (spiked millet) during the winter months, and of wheat mixed with barley in the summer. In bad years they content themselves with a kind of pulse, which grows as a trailing creeper in great profusion, and is called *bhakra.* They eat meat, *ghí* (clarified butter), *dál*, spices, and vegetables according to their means. Ten per cent. of the population drink spirits ; *charas* is also largely consumed. Kashmíris and Patháns drink tea. The following note regarding the food of the people was furnished by the district authorities for the Famine Report of 1879, p. 224-5 :—

"Wheat, *bájra*, and Indian corn form the staple food of the people of this district. Wheat is sown in October, and harvested in April; *bájra* is sown in June, and gathered in October ; and Indian corn is sown in July, and harvested in October. For wheat, rain is essential in the latter halves of January and March. For *bájra* and *m kai*, rain is essential in July, August, and part of September. Excessive rain is ruinous to wheat in the end of March, for *bájra* in the end of September, while Indian corn scarcely suffers from excess of rain. An estimate of the food-grains consumed in a year by an average agricultrual and non-agricultural family consisting of five persons, one old person, man and wife, and two children, is given above in the margin.

Agricultural.		*Non-Agricultural.*	
Description of grain.	*Sers.*	Description of grain.	*Sers.*
Wheat	1,200	Wheat	720
Barley	50	*Bajra*	320
Bajra	225	Indian corn *(makai)*	360
Indian corn	225	Rice	40
Jowar	56	*Jowar*	10
Gram	40	Gram	60
Dal (pulses of sorts)	120	*Dal* of sorts	160
Total	1,916	Total	1,670

Dress.

The almost universal dress is white cotton of a coarse description, with an occasional blue turban and waistband, loose white leggings *(paijáma)* and leather shoes. In Chach and Mokhad, where the population is almost entirely Afghán, the dress of the lower orders is indigo blue, which tints the hands and faces of the wearers, giving them a wild and forbidding appearance. In these tracts, and generally in the western part of the district, the turbans worn are of vast dimensions, and look very imposing. In Khatar, and generally in the hilly tracts bordering on the Indus, sandals are worn instead of leather shoes. They are called *kheri.*

Women.

The women are good looking, tall and graceful, especially in the Chach, Khatar, Gheb, and Sati tracts. They wear the same

Women.

kind of costume as the men, with the exception of their trowsers, which are generally of cotton *súsi* dyed blue, with red or yellow lines from top to bottom. These trowsers are very broad at the hip, and seem to be turned in their make into a thousand plaits, ending at the ankle in a tight small band. Though in great subjection, and treated outwardly like cattle, women are very much prized. The greatest misfortune is the loss of a wife. Even a bad one is not readily relinquished. Nine-tenths of the crimes of violence committed are on account of the unfaithfulness of wives; and yet when the Punjáb law admitted of their punishment, injured husbands considered it a great misfortune that the guilty wife should be punished for her sin, and entreated that she might be restored to them. In many instances, the wife has paramount influence in the household. A good deal of ostentation is displayed, and expense incurred in marria in the Private marriages are condemned, and but seldom celebrate Chach ange diversities of custom prevail in marriages, and it is a háns, a able fact that on marriage some classes of strict Muhamma ai P s give charity to Bráhmans, whose presence they consider necessary at the ceremony, thus denoting their conversion from Hinduism at some remote period.

Inheritance.

The Hindú and Muhammadan law of inheritance is not followed in this district, and local usage is not uniform. The most general exception to Muhammadan law is that daughters cannot inherit landed property and houses so long as there are male relatives on the father's side: local custom varies as to the degree of propinquity in comparison of which the daughter has a preferential claim; but the general custom is, that so long as there are any male relatives on the father's side, the daughters cannot inherit: some tribes have given two generations, and others five generations as the limit. Widows are allowed a life interest on their husband's landed property, should there be no male issue; should the latter exist, the widow is allowed maintenance, but no share. Should she re-marry, the property reverts to the relatives of her deceased husband. Some classes make an exception prejudicial to the offspring of marriages in which the mother is of a caste or clan with whom the husband's family is prohibited by the custom of the clan from contracting marriage, and so forth.

General statistics and distribution of religion.

Table No. VII. shows the numbers in each *tahsíl* and in the whole district who follow each religion, as ascertained in the census of 1881, and Table No. XLIII. gives similar figures for towns. Tables III., IIIA., IIIB., of the report of that census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations, subject to which these figures must be taken, and especially the rule followed in the classification of Hindús, are fully

Religion.	Rural Population.	Urban population.	Total population.
Hindu ..	703	4,043	1,061
Sikh	215	235	217
Jain	2	107	13
Musalman ..	9,077	5,180	8,672
Christian ..	4	416	47

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Social and Religious Life.

Education.

Female education has of late years made great strides; chiefly owing to the exertion of Bedi Khem Singh of Kahar, who succeeded in setting on foot a large number of female schools both in Jhelam and in Ráwalpindi. An English newspaper, or rather advertiser, is published at the Panjáb Frontier Press at Ráwalpindi.

Character and disposition of the people.

The character and disposition of the people is thus described by Colonel Cracroft :—

"As a general rule the Muhammadan population is manly, robust, and vigorous. Many classes are passionately addicted to sport, and keep hawks, dogs, and horses. A large proportion of the army is recruited from this district, and some part of the population used in former years to enlist freely in the Sikh service, especially as *Gurcharras* or Light Cavalry. In habits and dress they are simple, and unostentatious.

"Crime, as has been already pointed out, is extremely prevalent in the district; especially crime of the more heinous kinds. Human life is entirely disregarded among the wild tribes of the western portion of the district, and the blood feuds of former days are not yet forgotten, but only slumber ready to break out at any moment. Murders are most frequently the results of quarrels about women. The standard of virtue is not high in either sex, and yet a discovered intrigue is instantly and ruthlessly visited upon one or both the offenders. Ordinary spite is now-a-days more frequently gratified by cattle-poisoning than by murder. This offence is now extremely common in the district, and, from the difficulty attending its detection, is practised as often as not with impunity.

"In short, murders on account of the unfaithfulness of women, burglaries and thefts unattended with aggravating circumstances, affrays with and without homicide, may be said to form the staple of crime. As to the Hindús, they are very much like the Hindú trading population all over the province, and are not ordinarily addicted to crime. When criminally disposed, they prey on the community by extortion and usury, fraud and perjury, rather than by deeds of violence. One class of Hindús, however, does deserve mention. They are the trading class, or Khatris of Jundál. If on the one hand the Khattar be fierce and bloodthirsty, the Khatri of Jundál is courageous, persevering, and, although living from day to day with a knife at his throat, is as defiant as if he were backed by force, far out-weighing that of the Khattars and Khattaks and Afrídis together. One feature in the constitution of society, as it exists at present chiefly in the western portion, participated in by Hindú and Muhammadan alike, is the spirit of faction. The whole of Pindi Gheb is divided into two parties, into the politics of which the people of neighbouring tracts zealously enter. This spirit tinges all the transactions of life, and renders investigations into rights and judicial cases generally very difficult and lengthy."

Tables Nos. XL., XLI., and XLII. give statistics of crime; while Table No. XXXV. shows the consumption of liquors and narcotic stimulants.

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only three years for which details are available; and Table No. XXXIV. gives statistics [for] the license tax [for] each year since

Assessment.		1869-70	1870-71.	1871-72.
Class I.	Number taxed ..	820	1 063	450
	Amount of tax ..	8,177	20,717	3,656
Class II.	Number taxed ..	140	197	249
	Amount of tax ..	2,814	5,318	3,196
Class III.	Number taxed ..	46	96	72
	Amount of tax ..	2,117	3,737	2,291
Class IV.	Number taxed ..	7	35	7
	Amount of tax ..	1,054	1,889	1,087
Class V.	Number taxed ..	..	73	..
	Amount of tax ..	..	7,898	..
Total..	Number taxed* ..	1,013	1,464	778
	Amount of tax ..	14,162	39,559	10,238

* This is exclusive of Government officials and the servants of Companies. Including them, the totals would be, number taxed 1,219; amount of tax 21,451.

Chapter III, C.

Tribes, Castes, and Leading Families.

Poverty or wealth of the people.

imposition. The distribution of licenses granted and fees collected in 1881-82 and 1882-83 between towns of over and villages of under 5,000 souls, is shown in the margin. But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gain from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below in Section D.

—	1881-82.		1882-83.	
	Towns.	Villages.	Towns.	Villages.
Number of licenses ..	299	957	356	1007
Amount of fees ..	6,600	13,185	8,055	15,655

The people as a rule are well off; the assessment of the land-revenue is light, and the profits of the farmer large in proportion. A holding of 15 acres of average land will enable a man to support his family in tolerable comfort. The number of large incomes however is not great. The ordinary expenditure of a well-to-do cultivator is estimated as varying from Rs. 9 per month in the western portion of the district to Rs. 12 in the east. For this sum an ordinary family of, say, five persons can live comfortably. A shopkeeper, who has to buy things which a cultivator supplies from his own garden plot, will spend from Rs. 12 per month in the west to Rs. 15 in the east of the district. Life can be supported in the west by an adult upon Rs. 2 per month. In the east a man must earn at least Rs. 2½ per month in order to keep body and soul together.

SECTION C.—TRIBES, CASTES, AND LEADING FAMILIES.

Statistics and local distribution of tribes and castes.

Table No. IX. gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA. shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Punjáb, and most of them in many other districts, and their representatives in Ráwalpindi are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI., of the Census Report for 1881. The census statistics of caste were not compiled for *tahsíls*, at least in their final form. It was found that an enormous number of mere clans or subdivisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made

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Statistics and local distribution of tribes and castes.

for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important landowning tribes is broadly described below in the separate description of each.

The principle class distinction recognized among these tribes is that of *sahu* and *zamindár*. The word *sahu* is perhaps, most aptly translated by our "gentle." *Zamindár* means "man of the soil," and is used by the *sahu* classes to denote all who cultivate with their own hands, these being looked down upon as an inferior creation. Most of the Rájpút tribes, the Sayads, Dhúnds, Satis, and Ghakkars are *sahu*. The Jats are *zamindárs par excellence*. With regard to this distinction the Settlement Officer (Colonel Cracroft) remarks :—"If a landowner be asked what class a "person belongs to, he will generally reply *sahu* or *zamindár*, "and though he will ordinarily name the particular class in the "former, he is seldom able to do so with regard to the latter." All the miscellaneous castes that compose the mass of the agricultural community are included in this generic term. Further south too the Jats are called *zamindár*, but there the term is one of which they are rather proud. Here, on the other hand, it is a term almost of reproach, and, however wealthy, a *zamindár* must keep at a respectful distance from his *sahu* neighbours. Intermarriages between the two ranks are very rare. A *sahu* girl would under no circumstances be given to a *zamindár*, though the converse is sometimes permitted.

Jats and Rájpúts.

In the Ráwalpindi district, tribe rather than caste is the unit of society, and it is exceedingly difficult to draw a line between Jats and Rájpúts. The *sahu* (see above) will commonly call himself a Rájpút ; while the *zamindár* will be called, at least by others, a Jat. The figures given below show the principal Jat and Rájpút tribes as returned at the census of 1881. But in many cases the figures are shown twice over, the people having returned both tribe and clan, and the former, like the caste itself, being often nothing but a tradition of origin. Thus among the Rájpúts 3,909 Bagiál have also shown themselves as Punwár, 654 Kaniál and 541 Khag as Bhatti, 1,533 Kaniál as Chauháns, 641 Kaniál as Sati, and so forth; while 1,939 persons have actually returned themselves as both Bhatti and Túnwar. So among the Jats, 359 Bagiál are shewn also as Punwár, and 264 Daniál as Langa. In the eastern part of the district Jats form the mass of the agricultural population. They are excellent and industrious cultivators.

Sub-divisions of Rájpúts.

Name.	Number.	Name.	Number.	Name.	Number.
Bhatti	30,304	Dhaniál	4,235	Manj	8,[illegible]
Bagial	4,778	Dhund	11,729	Tanauli.. ..	1,[illegible]
Pathania	619	Dhudi	489	Tarand	1,[illegible]
Punwar	7,174	Seti	1,407	Jodrah	[illegible]
Tunwar	2,187	Sial	828	Sati	[illegible]
Janjua	16,236	Kanial	3,218	Khetwal ..	[illegible]
Chibh	611	Langa	464	Bharu	[illegible]
Chauhan	3,629	Manhas	12,519	Khag	[illegible]

Jats and Rájpúts.

Sub-divisions of Jats.

Name.	Number.	Name.	Number.	Name.	Number.
Bains	1,922	Dalal	443	Bagial	1,576
Bhatti	2 056	Gondal	611	Punwar	814
Chauhan	1,037	Langa	479	Dauial	6,340
Chima	502	Varaich	362		

Jodrahs.

The Jodrah tribe is numerically small, but is by far the most important tribe of the Pindi Gheb *tahsíl*. They are of Rajpút origin, but now exclusively Muhammadans by religion. The tribe has its name from Jodrah, a Rájpút who is said to have been converted from Hindúism in the time of Sultán Mahmúd. He settled in Jammú, and his descendants for some generations resided there, until one of them, Bhori Khán, migrated to Darahti, near the present Pindi Gheb. Later his grandson Shahbáz Khán migrated further west, crossing the broad sandy *nallah* called the Síl which passes just to the west of Pindi Gheb. The first *malik* who became of any importance was Aulia Khán, who in the eighteenth century overran a considerable tract, embracing the *ilákas* of Nála Sohán and Síl in this district, and Talagang in that of Jhelam. On the advent of the Sikhs his son Amánat became nominally subject to the Sukarchakia chiefs, but continued practically independent. His son Nawáb held in farm from Ranjít Singh the *ilákas* of Síl and Bála Gheb. In 1813 he rebelled, and was expelled from the district. His son Ghulám Muhammad however was allowed a one-fourth share (*chahárami*) in the revenue of the Síl *iláka* and of several villages in other parts of the family estates. A *jágír* of Rs. 1,575 a year was also given to the two brothers, Aulia Khán and Fatah Khán, who showed themselves actively loyal in 1857, and received presents of honour. A time-honoured feud between the Jodrahs and the Ghebas was ended by an intermarriage, Aulia Khán having married the daughter of Rai Fatah Khán, Gheba, of Kot. Fatah Khán the other brother died some years ago leaving three sons—Nawáb Khán, Amánat Khán, and Amir Khán. Nawáb Khán now represents this branch; he has married the daughter of Aulia Khán.

The tribe holds altogether 67 villages, paying a revenue of Rs. 28,048. At annexation the family was found to be in the enjoyment of the proprietary dues already mentioned, of one-fourth the revenue of most of these villages. In Síl this was retained. In other *ilákas* it was resumed, compensation being made by an exceedingly light assessment of the villages adjudged to them. The family are divided into four branches, the Maliks of Pindi Gheb, heads of the tribe; the family of Dandi and Languriál; the family of Khunda; and that of Kamaliál. They are fine, spirited follows, taking great delight in field sports, especially in hawking. They are quarrelsome, however, and always ready for a brawl, turning out on the least provocation to settle their grievances by a free fight with sticks and stones. The Khunda branch are said to be the finest specimens of the race.

Chapter III, C.

Tribes, Castes, and Leading Families.

Ghebas.

The Ghebas are intimately connected with the Siáls of Jhang and the Shahpur Tiwánas, all three tribes being, in fact, descended from a common ancestor. The Ghebas appear to have entered the Panjáb some time during the 13th century, probably towards the end of it, and settled down in the wild hilly country between the Sohán and the Indus. Here they held their own against all comers, in a constant state of feud with the neighbouring tribes of Awáns, Ghakkars and Jodrahs, till the days of Sirdár Charrat Singh Sukarchakia, grandfather of the great Ranjít Singh. This chief reduced them to nominal obedience; but neither he nor his successors realized much revenue from the sturdy Ghebas. Rai Jalál, the Gheba chief, managed his old territory and paid revenue only when the Sikh chiefs were strong enough to enforce their claim. The present head of the clan is Sirdár Fatah Khán of Kot, an Honorary Magistrate, and much respected in the neighbourhood. He holds *jágirs* and *chahárams* worth Rs. 4,381 and is proprietor besides of eleven whole villages and of shares in seven others. The Ghebas are a fine hardy race of men, full of fire and energy, but quarrelsome and quick to resent a real or imaginary injury. Their feuds with the Jodrahs used to be notorious. The quarrel has, however, been healed by the intermarriage already mentioned.

Gújars.

The Gújars of Ráwalpindi are excellent cultivators, and are scattered over the whole district, being numerically the strongest in the neighbourhood of Chach upon the Indus.

Patháns.

The Patháns also are thickest in Chach, and are a fine race and excellent agriculturists. They keep much apart from their neighbours of other races, and as a rule speak their own language Pashtu, often not even understanding Panjábi, the ordinary language of the district. The principal subdivisions are shown below; the Makhad hills too are held by Patháns.

Sub-divisions of Patháns.

Name.	Number.	Name.	Number.	Name.	Number.
Kakar	496	Khatak	347	Lodi	1,035
Bangash	360	Dilazak	825	Mohmand ..	400
Tarin	608	Sargani	674	Yusafzai	1,470
Akhunkhel ..	354	Swathi	392	Sindhan	1,049
Jaddun	279	Ghilzai	1,768	Sagri	1,596

Khatrís.

The Khatrís are the traders of the villages and towns, and need no special mention beyond the fact that in cunning and rapacity they equal, if they do not surpass, their counterparts, the *banias* of the lower provinces. Their divisions as returned at the census of 1881 are shown below.

Sub-divisions of Khatris.

Name.	Number.	Name.	Number.	Name.	Number.
Bunjahi	10,195	Kapur	1,429	Marhotre	790
Bahri	3,868	Khanne	497	Bhasin	1,298
Khokhrau	7,596				

Kashmíris.

A large numbers of Kashmíris work as day labourers through the winter, returning to their homes in the summer months; those who are resident in the district are recent immigrants, and form a distinct community of their own, mingling as little as possible with the original inhabitants. They are to be found in every village as weavers, oil makers, or farm and village servants.

Bráhmans.

The population being almost entirely Musalmán, the Bráhman of Ráwalpindi finds little scope for the priestly character. Bráhmans are however numerous, employed chiefly in commercial and agricultural pursuits. They are all of the great Sársút branch. Their main division is into Muinháls and Bunjáhis. The Muinháls consider themselves, and are considered by their neighbours, of superior caste to other Bráhmans. They are not particular, however, as to their employment, and till the soil and hold the scales without degradation to their caste. They enlist freely in the army and indulge in spirituous liquors in a manner that would scandalize a Bráhman of the south. It is said that this freedom of action dates from the time of Vikramáditya, when the Muinhál Bráhmans threw off many of the restraints by which in common with other Bráhmans they formerly were bound. They are subdivided into seven classes, named Datt, Bali, Chibbar, Vaid, Mohan, Lau, and Bhímwál. Of these, the two last named are somewhat inferior to the others, and the five superior classes will not give their daughters in marriage to them, though they have no objection to taking their daughters as wives for their own sons. Each class eats separately, and will not take food from the same dish as one of another class. The Bunjáhis are infinitely subdivided. More than 20 main subdivisions are given. Five of them, however, are superior to the others, named respectively, Sudhán, Sikhan, Bhaklál, Bhog, and Káli. The daughters of these classes intermarry with the Bhímwáls, and on occasions with the superior classes of Bhuinháls, but, as a rule, they refuse their daughters to the inferior classes of their own branch. The Bráhmans of the Murree hills are of two classes, Pahária and Dhakochi. These do not intermarry or eat together. They are said to allow the remarriage of widows, and to admit the issue of such a marriage to equal rights with other sons.

Sayads.

The Sayads of Ráwalpindi are much the same as in other parts of the province, the worst agriculturists known. They have however, enormous influence over the Muhammadan population. They are found in all parts of the district, holding here and there considerable properties. The most influential families are those of Ziárat and Dhulián in Pindi Gheb, the *pírs* of which have disciples not only in this but in other districts beyond the Indus, and even as far as Kábul—and of Jhang in the Ráwalpindi *tahsíl*, who exercise religious sway over the lower Murree hills. The hill tribes consult the *pírs* of Plassi in Hazára. Many influential Sayads have *jágírs* and other emoluments from the State.

Dhunds and Satis.

The rising of the Dhúnds in 1857 has been already mentioned. They and the Satis are the most powerful tribes of the Murree hills, and rank high among the *sahu* classes of the district. The

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Village Communities and Tenures.

Khattars.

they still enjoy. The old head of the family was Fatah Khán, Drek, who was conspicuous for his loyalty in 1857. He died in 1880 leaving two sons, but they have ruined themselves by a lawsuit about their father's property; and now the most powerful man of the tribe is Nawáb Khán, also of Drek. Fatah Khán's *jágír* amounted to Rs. 1,720, and he held as proprietor ten whole villages and shares in several more. Muhammad Hayát Khán, C.S.I., formerly Aide-de-Camp to General Nicholson, now an Assistant Commissioner, is also of this family.

The Khattars enjoy an unenviable notoriety in regard to crime. The tract has always been one in which violent crime has flourished; they are bad agriculturists, extravagant in their habits, and often backward in paying their revenue. They do not allow their daughters to inherit except in the case of intermarriage with members of the family, and then only for some special reason. Intermarriage in the Drek family has been carried to such an extent as to be traceable in the degeneracy of its present members.

Paráchas.

A tribe of Muhammadan traders, found principally in towns upon the Indus, and especially in Attock and Makhad, where they carry on a thriving business with traders from Afghánistán.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Village tenures.

Table No. XV. shows the number of villages held in the various forms of tenure, as returned in quinquennial table XXXIII. of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main subdivisions of the village following one form, while the interior distribution among the several proprietors of each of these subdivisions follows another form which itself often varies from one subdivision to another. In spite of the troublous times through which they have passed, the village communities of Ráwalpindi appear to have held together wonderfully. A few of the *zamindári* villages are in the hands of one proprietor, and some among the chiefs of tribes hold, as has been already seen, estates of several villages. But as a rule the *zamindári* tenure exists when the proprietors form a small and united body, and have either never departed from the ancient form of a common undivided holding, or deliberately elected at the time of settlement to return to it. No less than 13 villages, which had before been divided on ancestral shares (*pattidári*), elected this change, finding it less troublesome to throw their profits into a common fund and divide them, than to manage their holdings separately. The division of profits in the *zamindári* villages is by no means uniform. The standard even of distribution varies; that of ancestral shares being by no means universal. In some cases the shareholders divide the gross profits in kind and each converts his own share into cash and pays his own

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share of the revenue. In others the whole proceeds are converted into cash, either with the village Khatrí or otherwise, and the net profits are divided after paying the revenue. In some estates in Chach, where rents are realized from the tenants in cash, the rental is often divided beforehand on paper, and separately realized, any balance occurring to the detriment of one shareholder being made good by all on rateable shares.

The modes of distribution of the proceeds of common land held by a *pattidári* community are equally diverse. In *pattidári* and *bhayachára* properties, there are large subdivisions called here, as further south, *tarafs*; and the *tarafs* are further subdivided into *pattis*. Each *taraf* is called after the ancestor of its members. In *bhayachára* villages, *tarafs* and *pattís* are generally formed by different tribes. It is by no means uncommon to find different tenures existing side by side in the *tarafs* of the same village. There are several curious local designations for shares in estates. In *iláka* Sohán, in Pindi Gheb, a share is called a *sum* or "hoof," a village being divided into so many "horses," and each "horse" into four *sums*. In the rest of Pindi Gheb, in Chach and in Khattar shares are called by the name of *rassi* (rope). Elsewhere throughout the district they are commonly called *hund*, or *wand*. The Ghakkars used to divide land into divisions which they named respectively, "ploughs," *asámís* and "horses," 10 *ghomáos* (acres) was called a "plough," as much as one plough could turn up; 10 ploughs constituted an *asámi*, as much as one man could look after; a "horse" represented 15 ploughs or 1½ *asámi*.

In Chach the division of land is very intricate. The principal standard of measurement is a *páo*, and each village is divided into a number of *páos*, subdivided into *ádhpáos*, *tripáos*, and *chittáks*. This complication is increased by the conformation of the valley. The holdings are long strips, often not more than two feet wide, so narrow as to be incapable of being traced on paper, even on the large scale of the settlement village maps. Such holdings are appropriately termed *rassís* or "strings." The holders of these villages are mostly Patháns. The tenures are pure *pattidári*, division being strictly upon ancestral shares; indeed, until very lately in two Patháns villages, the custom obtained of the redistributing all the lands of the village after a term of years. This custom was only abandoned at the time of settlement.*

In *bhayachára* villages the holdings are regulated by possession, ancestral shares having fallen into abeyance. This is of course the essence of the tenure; but there is a curious variety of it found in this district. The system is as follows:—The possession of land has ceased to correspond with ancestral right, and each sharer has acquired a right to his own holding. The revenue assessed upon the village is distributed among the holdings either by fixed rates on the capacity of land, or by one

* The custom of *vesh* or periodical redistribution of holdings, at it exists among the Pathán tribes of the frontier, is described at length in the appendix to the Gazetteer of the Bannu district.

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average rate per acre, or in some lightly assessed villages by a lump sum on holdings. So far these are the features of an ordinary *bhayachára* tenure; but instead of each man making what he can out of his own holding, and taking all the profit after paying his quotum of the revenue, in these villages the profits of the whole are massed together and divided in rateable proportions on the extent of holdings, the revenue assessed being in some cases the standard of comparison, while in others the common profits are divided according to ancestral shares, even though the holdings are of various extent, and ancestral right has long ago been discarded as a standard of the size of the holdings. It may be doubted whether such a tenure ought to be classed as *bhayachára* at all. It does not seem, in fact, to fall within the definition of either one of the three standard types.

Village officers.

No *zaildárs* or chief headmen have yet been appointed in the district. The figures in the margin show the number of headmen in the several *tahsíls*. Village headmen succeed to their office by hereditary right, subject to the approval of the Deputy Commissioner, each village, or in large villages each main division of the village, having one or more who represent their clients in their dealings with the Government, are responsible for the collection of the revenue, and are bound to assist in the prevention and detection of crime. In the district of Ráwalpindi, where violent crimes are very prevalent, the last is their most important duty. They are remunerated by a cess of five per cent. on the land revenue, which is collected in addition to the revenue for which they are responsible. In addition to this, *ináms* are granted to the headmen, called *chaudhrís* of *ilákas*, at present charged to the Patwárí fund. This measure was rendered necessary by many of the headmen having been cut down from the large emoluments which they enjoyed under former Governments, to a minute share in the five per cent. allowance of our system. No special duties are performed by the headmen who are also *inám khors*. The *ilákas*, together with the prevailing tribe and number of *chaudhrís* in each are shown in the table on next page.

Tahsíls.	Village headmen.
Rawalpindi	798
Fatahjang	514
Attock	513
Gujar Khan	965
Murree	197
Pindi Gheb	355
Kahuta	419

Riparian customs.

The disturbance of area caused by river action in this district is very limited. The Jhelam flows through high mountainous and precipitous rocks; the Indus and Harro seldom affect the lands on either sides: the Sohan is the only river that does to some extent affect the lands through which it passes. Instances never occur in which villages or large tracts are transferred bodily from one bank to another; nor in which large tracts are submerged, and after losing their identity are thrown up on the opposite side. The boundaries of villages on the same or on opposite banks remain generally unaltered. The boundary marks, if destroyed by floods, are restored after subsidence of the waters. The rights in property remain therefore unchanged both in villages on opposite banks and neighbouring villages on the same bank.

Name of *Tahsil.*	Name of *Ilaka.*	No. of villages.	Amount of revenue, 1883-84.	Prevailing castes in the villages in each *ilaka.*	No. of *Inamdars* and *Chaudhris.*
RAWALPINDI	Ara	36	12,272	Awan	3
	Bunda	53	14,101	"	2
	Phulgraon	13	3,594	Rajput	2
	Takhtpari	42	19,607	"	2
	Rawalpindi	71	26,624	"	3
	Saidpur	40	9,611	Awan	2
	Sang Jani	44	19,059	"	4
	Kuri	64	21,242	Rajput	1
	Kharora	38	10,780	"	3
	Mogal	33	7,539	"	2
	Total	434	144,429	...	24
GUJAR KHAN	Bewal	56	24,779	Jat	4
	Devi	80	43,243	Gujar	4
	Sukho	102	33,713	Awan	6
	Guliana	99	39,616	Jat	5
	Nirali	41	33,814	"	1
	Total	378	175,165	...	20
PINDIGHEB	Jandal	38	30,528	Awan	3
	Sil	64	31,552	"	...
	Khunda	17	3,455	"	...
	Makhad	12	5,443	Pathan	3
	Total	131	70,978	...	6
ATTOCK	Haveli	46	27,934	Awan	2
	Sarkani	42	41,797	Pathan	7
	Sarwala	35	10,272	Awan	1
	Nala	24	13,449	"	1
	Hazro	46	25,905	"	2
	Total	193	119,357	...	13
KAHUTA	Jasgam	22	1,568	Mughal	2
	Kallar	74	43,653	Rajput	8
	Kahuta	60	9,304	"	1
	Kahru	45	12,552	Mughal	5
	Narai	18	1,610	"	1
	Total	219	68,687	...	17
FATAHJANG	Asgam	36	24,930	Rajput	2
	Sohan	57	44,518	"	5
	Fatahjang	29	10,392	Awan	2
	Kot	42	9,885	"	...
	Nala	25	12,640	"	...
	Total	189	102,365	...	9
MURREE	Charihan	12	1,404	Rajput	1
	Dewal	36	2,093	"	2
	Kotli	18	2,235	"	1
	Karor	23	1,822	"	3
	Total	89	7,554	...	7
	Grand total	1,633	6,88,535	...	96

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Riparian customs.

The only custom provided for in the Settlement Records is that regulating property between owners of the same village, which is thus described :—In villages where land is lost or gained and increase or decrease in the assessment is made by Government according to the 10 per cent. system, the proprietor whose land is lost receives the benefit of the decrease or he pays the increased demand if the alluvial land has gone to him. If no reduction is allowed on account of diluvion, and the land lost exceeds 10 per cent. of the land held by the proprietor, the loss falls on the whole village, and the revenue demand is redistributed on the whole village. If any proprietor loses less than 10 per cent. of the land in his possession, no redistribution of the assessment is made. If all the land of a proprietor is lost he gets an equivalent area from the common land of the village ; but if the lost land is thrown up again it becomes the common land of the village. The proprietor is however at liberty to take the land ; but in that case he must relinquish the land he got from the common land which then becomes common again. If there is no common land, the assessment on the land lost is distributed on the other proprietors, but the proprietors do not make good to the proprietor whose land is lost any equivalent from their own lands. Land thrown up again goes to the proprietor who lost it. If the land gained is less than 10 per cent. of the proprietor's holding, no change is made in the distribution of the assessment of the village, but if it exceeds 10 per cent. of his holding and notwithstanding no increase is made in the assessment by Government, a redistribution of the assessment takes place whether the proprietor cultivates the land or not : failure to cultivate does not exempt him from liability for the assessment. If new alluvial land is gained, it belongs to all the proprietors in proportion to the shares held by them in the village.

The assessment is paid by the proprietors *pro rata*, according to area received by each. When loss or gain occurs in land cultivated by a hereditary tenant who pays cash rent to the proprietor, if the loss is more than 10 per cent. of the land held by the tenant, and does not exceed 10 per cent. of the whole holding of the proprietor, the tenant receives from the proprietor either a reduction in his rents in proportion to the loss, or else an equivalent area of the same quality as the land lost. In the case of a tenant whose holding has been lessened by diluvion, when the same or other land is gained in excess of 10 per cent. of the tenant's holding, the tenant pays a proportional increase ; but the tenant has no right to any land in excess of what he originally held. This rule applies also if the tenant's holding is in village common.

Proprietary tenures.

Table No. XV. shows the number of proprietors or shareholders, and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful ; indeed, land tenures assume so many and such complex forms in the Punjáb that it is impossible to classify them successfully under a few general headings.

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Classes of proprietors.

The following table gives a general view of the revenue paid by different classes of proprietors at the Regular Settlement :—

	Rs.
Persons holding superior or *talúqdári* rights pay	27,000
Original proprietors' pay	5,27,202
New proprietors with share in village responsibility	1,08,862
Máliks Qabza paying by distribution of Government revenue only	15,789
Do. inferior proprietors paying besides the Government demand a percentage fee as well	50,812
Total	7,29,665

Proprietary rights under former Governments.

The following interesting sketch of the policy of the Governments which preceded our own, so far as it affected the proprietary tenures of the district, is taken from Colonel Cracroft's Settlement Report :—

"Sufficient has already been stated in the second chapter to shew that, from the oldest times the district has been overrun by hordes of invaders, from the Greeks to the Afgháns. These invasions have left but few and very faint traces, for the district was not an alluring one to tribes impelled by the thirst for plunder and wealth to more distant lands. They swept through it and disappeared, sometimes leaving a few settlers to perpetuate their memory, but more often disappearing without leaving a trace for history to record. The temporary desolation, the plundered houses, and deserted home-steads, were all things of the hour, and are now forgotten. And yet perhaps, it would be incorrect to say that no trace at all is left of an ever-fluctuating existence, uncertain of peace even for a moment. It is to be discerned in the restless, fickle, and inconstant character of the population, and in the party spirit and state of faction, the blood feuds and fierce enmities, which exist to the present day. These are worst in the western portion of the district, where for centuries no strong Government has existed capable of curbing the passions of the people. The rule of the Gakkhars subordinate to the Mughal emperors reigning at Dehli, did not extend beyond the Margulla pass, and the Khattaks exercised but limited authority. The Dehli emperors treated this as one of their outlying *Súbahs*, and held a nominal sway. The Gakkhars reigned only as feudal lords, and they were at the mercy of successive invaders. They exacted tribute from some, and managed their estates or principality fiscally. They also acquired rights in land, and now exist as part of the proprietary body of the district.

"The Sikhs supplanted the Gakkhars. Their rule was a military despotism. They interfered largely with the landed tenures. Their aim was to exterminate all classes and families with any pretensions to ruling power, and their strongest measures were accordingly levelled against the Gakkhars, and all the gentry who shared with them in the management of the country. Their custom was first to grant a *jágír*, to resume it later, granting in lieu a *chahāram*, or fourth part of the assets or revenue, as the case might be, and ultimately to absorb the *chahāram*, substituting for it an *inám* or two granted to the principal men of the tribe. This process was not effected without blood-shed and political commotions; but such has in turn been the history of the chief families of the district. The Sikhs were most powerful in the eastern part of the district. Accordingly, we there find the Gakkhars exiles, or reduced to abject poverty; the Janjúas in receipt of comparatively small *ináms*, the Goleras almost extinct as a powerful clan; the Garhwáls, Daláls, and Duniáls shorn of the greater part of their possessions, beholding strange people, Bráhmans and others, proprietors of their lands. The Sikhs did not, as a rule, take the proprietorship of land into account at all. They simply looked to their revenue. If a proprietary body was willing to engage for the revenue on their terms, well and good; the engagement was made

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with the head-men of that body, who generally received *ináms*, and were always able, from the support they received from the Sikh officials, to obtain for themselves terms more favourable than the body of proprietors. If, for instance, the revenue was taken by appraisement of the standing crop, the *lambardár*, or *muqaddam* as he was then called, had his crop appraised at more favourable rates; and if there was a lease, he would often evade payment of the demand on his own land, or be let off with a nominal amount. The rest of the proprietary body was ignored altogether. If, on the other hand, the proprietors were refractory, the Sikhs did not hesitate to farm the estate, locate cultivators with all the rights of property, and expel the rightful owners. The result of this state of things in the eastern part of the district has been indescribable confusion in the tenures. On the annexation of the province to the British Crown, all the resident classes, whether original proprietors or not, at once came forward and engaged for the revenue; and it has been only by slow degrees that the proprietors have ascertained that the British Government recognizes rights in the soil, which the Sikh power ignored. In the western portion of the district, parts namely of the *tahsils* of Fattah Jang and Attock and the whole of Pindi Gheb, Sikh rule was established later, and was never so fully developed. Some tribes, it is true, such as the Tárkhelis, were subdivided, driven to their Gandgarh fastnesses, and dispossessed of all their rights in this district; but others, the Khattars, Ghebas, and Jodrahs for example, retained their *chahárams* and managed their estates more or less directly. In this part of the district, therefore, we find the rights in property much better defined, and the proprietary body in much greater force."

Superior proprietors.

Colonel Cracoft thus describes the *taluqdári* rights as fixed at settlement :—

"There have been few large cases in which *taluqdári* allowances have been awarded to superior from inferior proprietors. The generality of these awards have been in recognition of superior rights exercised by some classes, who, though now debarred from the managements of the estates, yet received by prescriptive right certain dues which they had acquired either from being rulers of the country, or from being managers during Sikh rule, or from being the real proprietors but dispossessed, and receiving these small dues in acknowledgment of their original right. The principal case adjudicated is that of the Maliks of Pindi Gheb, who formerly received a *chaháram* from many villages of which they were the proprietors, and who in lieu thereof now receive a *táluqdári* allowance, and an *inám* out of the revenue."

The *chaháram* tenure.

The *chaháram* tenure which has been frequently mentioned in foregoing paragraphs, is practically an alienation of one-quarter of the revenue, though it is in technical language described as nothing further than a "proprietary profit." The practice out of which it arose was simply as follows :—The Sikh system ordinarily was to collect from the actual cultivators as much as could possibly be wrung from them. But finding it necessary to leave some means of support to the tribal chiefs, they did it by foregoing their right to one-fourth of the produce. Under the Sikhs this was clearly an alienation of revenue. But when the Regular British Settlement was effected, the Government elected to look upon the portion granted to the chiefs as a proprietary profit, and they granted it not by an alienation of collected revenue, but by a reduction of the assessment. Thus the two systems of *talúqdári* and *chaháram* are somewhat similar, the difference being that the former is paid by the owner in addition to Govern-

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Tenants and rents.

Table No. XVI. shows the number of tenancy holdings and the gross area hold under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI. gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. Cases regarding the status of cultivators were contested at regular Settlement with great warmth on either side. The cultivator tried to prove antiquity of tenure, the proprietor endeavoured to shew that he or his father had located him, and had allowed him to remain on his lands, but that he was not therefore obliged so to continue him. The cultivator often pleaded that the proprietor had been in great straits, and had been rescued by the cultivating class; and that it was hard he should be at the mercy of the proprietor in these good times, when in bad ones he would have made any sacrifice to retain him. He also claimed to have brought waste land under cultivation, to have improved it by manuring it, or raising enbankments, to have erected hamlets, planted trees. and the like. Somtimes the claim advanced was, that he was, in fact, an original proprietor. Against these facts, the person or persons calling themselves original proprietors had very little to urge; it was patent that during British rule, no rent had been exacted from the claimant or defendant, as the case might be, and during Sikh rule the lease had ordinarily been borne by all classes alike, or if rent was taken by the Government by appraisement of the standing crop, still all were on the same terms. The fact of antiquity of tenure, of the power of the proprietor to oust the cultivator, and his exertion of that power, the sale of lands, the cultivation of waste lands, and all other pleas were carefully examined, and evidence heard in regard to them: the testimony of the heads of surrounding villages was recorded, and the books of traders examined.

The rule of limitation was ultimately applied with the greatest reserve in favour of the proprietor, and it was generally found that it satisfied him. At first a more detailed classification was attempted, with a view not to injure the interests of the cultivating class. It was ruled that a cultivator who had brought waste land under cultivation, and paid cash rates for 12 years, or who had received cultivated land, paid cash rates, and had possession for 20 years, or who had received cultivated land, paid in grain, and held for 30 years, prior to settlement, should be recorded an hereditary cultivator. But at last the practice resolved itself into this, that 12 years' clear occupancy prior to British rule, *i.e.*, A.D. 1848-49, should, under any circumstances, constitute a title to an hereditary cultivating tenure. It was asked of the proprietor himself, whether he considered he would or could, or would not or could not oust a culivator; in a great many cases he declared he would not; such a case was then considered at an end, unless either party subsequently came into court, endea- ... was incorrect, and that he

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fact is, that there is some difference in the tenures of the cultivating class in the eastern and western parts of the district. The cases in the former were first adjudicated. The preponderance of the Sikh power had rendered the position of the cultivator more secure, and such a burden had been imposed that though theoretically the proprietor had the power of ousting the cultivator, practically he had never the will; while in the western part the revenue was lighter, the proprietor more powerful, and the Government weaker.

The *málik kabza* tenure.

The features of tenant right hitherto spoken of are the same as those found throughout the province. In the Ráwalpindi division, however, a class of cultivators was created at the time of Regular Settlement who cannot properly be termed either proprietor (in its Punjábi sense), or tenants. These are known as "proprietors of their possession" or *málikán kabza*. A large number of persons were at the Summary Settlement recorded as tenants paying no rent to the proprietor. This was thought to be an anomaly, and such persons were at the Regular Settlement declared to be proprietors of the land which they cultivated. They were given all rights over their holdings enjoyed by ordinary proprietors, and differ from them only in having no rights in the village common land. They form the nearest approach to be found in the Punjáb to the status of the English freeholder. "The "practise was to create the status of *mâlik kabza* only individual "cases and small holdings. In the case of large holdings, or where "the class claiming proprietary right was important, a share in the "village common profits was always awarded." That is to say, the claimants were recorded not as *málikán kabza*, but as full *máliks* or proprietors, on equal terms with the rest of the community. If a tenant recorded at the Summary Settlement as paying no rent, were not adjudicated to be entitled to have his name recorded as *málik kabza*, it was decided at the Regular Settlement that in future he should pay rent. The object of the measure was to do away with the anomaly of a tenant paying no rent.

The *mukaridár* tenure.

Another class of cultivators of the same kind is styled *mukaridár*. This tenure is under another name, the same as that of the proprietor of his holding, *málik kabza*, with the exception that he pays rent at fixed rates to the village proprietary. He can sell or transfer his rights, but is in all other respects on the same footing as an ordinary cultivator.

The *chahdár* tenure.

The *chahdár* cultivator is a middle man who has built a well with his own capital in land not his own, but rented by a cultivating tenant. He does not himself cultivate, but simply lets out the water to the cultivator, taking rent from him either in kind or in cash as the case may be, and paying a fixed sum to the proprietor. He has power over the cultivator, if a tenant-at-will to oust him, if an occupancy tenant to sue him for rent. The proprietor can only sue him for his quit-rent, which cannot be enhanced during the term of settlement. If the person who built the well cultivate himself, he is recorded as a *mukaridár*. The *chahdárs* are few in number, and exist in Síl, Khatar and Chack. They are generally tradesmen.

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Hereditary tenant

There is nothing of special interest in the tenures of the hereditary and non-hereditary cultivators to record. The hereditary cultivator was not acknowledged by the proprietary body as having existed before British rule; but it was a very difficult thing to know where to draw the distinction. Although the Sikhs had no "directions to settlement and revenue officers," and no code of laws, their instinct led them in the direction of their immediate interest in the matter of the land revenue; and practically their rule was favourable to the permanence of the cultivator's occupancy. The burden they imposed was so great that the paramount consideration was to have it distributed on the greatest number of shoulders.

Rent rates.

Colonel Cracroft thus describes the rents of the district as they stood at the time of his settlement:—

"Out of 8,10,429 acres, the cultivators till 3,47,944 acres of land, on 1,03,195 of which they pay cash, and on 2,44,749 grain rates. These cash rates are divided into two classes, namely, rent paid on *khewat*, with enhancement of proprietary fees by various parcentages amounting to Rs. 84,451, and rent paid by mutual consent of the parties on arbitration, without any apparent relation to the Government demand, and primarily on the capacity of the land. It amounts to Rs. 62,722. The total of both kinds is Rs. 1,47,173. The total amount of proprietary profit included in the former sum is only Rs. 8,733, or a little more than 10 per cent. The lowest rate of percentage fixed is 1 anna per rupee or 6¼ per cent., the highest, 8 annas or 50 per cent.; the general range is from 2 to 4 annas per rupee, or 12½ to 25 per cent. respectively. In the second mode of adjustment of rent, the parties have themselves come to an agreement, either by mutual consent or through arbitrators. It must be borne in mind that the question of rent is in all countries in the world a most perplexing one, that it may be argued that during Sikh rule the Government really took by far the largest portion of the rent, and that of the remainder left, if any, it is very problematical whether it did not in fact remain with the cultivator rather than with the proprietor: this view seems to be corroborated by the fact of the proprietor having taken such very small fees from cultivators, such as a seer or two per maund, &c. Therefore to come down on the cultivator at this time with a heavy rent, would be considered a great hardship, would tempt him to relinquish his land in many cases, when the proprietor could not do without him, and would certainly imperil the Government demand.

"In Chach, the proprietors go over their lands every season at harvest time, and measure with a rope. Their mode of measurement is diverse, but their standard is the same. While measuring, they prepare a *khasrah* or field register, and apply rates which have descended by custom for a long time past. Only in case of exaction on the part of the Sikhs did these rates change. If the crop is good they take the full rate; if bad, they exclude a certain portion of the land from measurement, more or less according to the value of the crop. On well lands, they often take Rs. 2-8 per *kanál*, or Rs. 20 per acre. On good unirrigated lands receiving benefit from periodical fertilizing floods, a maximum of Rs. 2 per *bigha*, and on ordinary lands Re. 1 and so forth: the nature of the crop is always taken into consideration, and each crop has its rate. If the land is uncultivated for a season, or the crop fails, they take nothing. This system is called *kanál bandi*.

"In Pindi Gheb and Khatar, the proprietors take heavy dues from their cultivators, besides grain. The heaviest are levied in Fatah Jhang, *viz.*, ½ grain: ½ *bhúsa* or straw; *kamín's* fees at the rate of 1 to 2 seers per maund; *mohásali* or watchman's fees at ½ seer per maund, or a platefull called *pátar* per stack; from 8 annas to Re. 1-8 per plough or cultivator's holding, as *pachotra* or *lambardár's* allowance; and service such as the cutting of grass and wood. In other parts of these regions, the

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cultivators pay grain varying from one-fifth to two-fifths and one-half, according to the productive value of the land, and *bhúsa* sometimes in the same proportions, sometimes a load per plough, or a load per holding, as well as *bahoi* and the other dues.

Rent rates.

Since settlement rents have altered considerably ; and the rates further vary according to the status and class of the tenant. An occupancy tenant will pay on an average for average land Rs. 2-4 per acre, while for the same land a tenant-at-will would pay Rs. 2-14. The ordinary range of rent may be put down as from Rs. 1-8 to Rs. 3-0 for the higher class, and from Rs. 2-0 to Rs. 4-0 for the lower. In many parts of the district, however, especially near Gújar Khán, all tenants alike pay rent in kind. These grain rates range between ½ and ¼ of the produce. Both cash and grain rates for tenants-at-will are steadily rising ; and many who at the time of Settlement paid only ¼ or ⅖ produce, are now glad to pay ½. The cash rates of 1850 and 1860 are thus contrasted :—

	1850.	1860.
Rent for irrigated land ...	Rs. 8 to Rs. 4 ...	Rs 24 to Rs. 8.
" " unirrigated " ...	" 2 to " 1 ...	" 4 to " 1.

Other dues.

In some parts of this district, where the proprietors have retained most power, the cultivators generally pay extra dues, such as *bahoi; muhassili;* carriage of grain from the stack to the proprietor's house ; a rate on ploughs or fields varying from eight annas to Re. 1-8 per annum ; *bhúsa* or fodder, sometimes a load per field called *bunna-bhár*, sometimes a share equal in weight to the grain payment. *Bahoi* is a cess which the proprietors take from the cultivators, and give either in whole or in part to their *kamíns*, or artizans ; and in lieu they exact service, shoes, leather, &c. Sometimes they keep it themselves. The carpenter and blacksmith also receive other considerations from the cultivators for mending their ploughs. The rate varies in different places, but the above is the general custom. *Muhassili* is a cess levied for watching the crops and stacks at the time of harvest. It is the duty of the *muhassil* to affix a seal to each load of loose earth thrown on the stack, and it is called *tappa*, and the *muhassil*, *tappa-dár*. The proprietors sometimes receive *haq búa* or *kamínán* from the artizans, and other persons not connected with agriculture ; but in many places this custom has fallen into disuse. They also very often take *púch bakri*, known also by other names, being a fee on marriages ; it is realized from the bridegroom's family. It is often received and acknowledged as a mark of respect, and remitted. Wool from goat-herds, called *un* of sheep, and *jat* of goats, is also levied in the western part of the district ; leather and shoes from Mochis at the rate of a pair of shoes, and one hide per season, sometimes for the whole year. Green fodder is often exacted from well lands and so forth. All these extra dues are principally levied in Pindi Gheb and parts of Fattah Jang and Khatar.

Agricultural labourers.

The subject of the employment of field labour other than that of the proprietors or tenants themselves is thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (pages 717-8).

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Village Communities and Tenures.

Agricultural labourers.

"It is not customary for the agriculturists of this district to employ hired labourers except in either of the two following ways. The *zamíndár* requiring extra labour obtains it from his neighbours who have no work of their own to do, and in return supplies them with food once daily. This system is called the *lehtri*, and recourse is had to it for carrying on the operations of ploughing, sowing and reaping. The other plan goes by the name of *lehar;* under it the *kamins* or village menials, or hill men, or poor people from other *ildkas* are employed to reap the harvest, and are paid in kind at the rate of one-twentieth part of what they gather during the day. The men employed under the latter system do not form a class by themselves, and it is not practicable to ascertain their number or decide their condition."

The wages of labour prevailing at different periods are shown in Table No. XXVII., though the figures refer to the labour market of towns rather than to that of villages.

Village menials.

The village menials who have been recorded in the administration papers of this district as receiving dues in kind at harvest time are seven in number—*viz.*, carpenter, blacksmith, barber, *masulli*, potter, shoe-maker and tailor, who is also washerman. The carpenter and blacksmith are invariably paid a customary due at harvest, and so also is the barber, except in Gújar Khán where his pay is a matter of private arrangement. The other four menials in some *tahsíls* receive fixed dues and in some only what the *zamindár* thinks fit to give them, no due being recorded in the settlement papers. Where there are wells the potter sometimes is paid in kind at harvest ; but in the Chach the well pots are generally paid for in cash and are only manufactured in a few villages. The *masalli's* principal duty is to winnow grain, and when this is required of him his wage is about half as much again as that of the three first mentioned *kamins*, who are generally paid at one rate. In this district the *mochi* is hardly a true village menial. He is usually paid for what work he does, and not by a customary rate at harvest. The same may be said of the washerman, who also mends and makes his employer's clothes. The barber generally receives some present at marriages and other festivals.

Mr. Steedman estimates that on the average the *kamíns* fees in kind absorb about seven per cent. of the produce. This does not include the reapers wage of one sheaf in every 21.

In this district *kamíns* are few and they perform but few duties and receive but little pay as village servants. The *lambardar* has but little influence over them and their position is quite different from that of *kamíns* in most other districts.

Colonel Cracroft writes :—

Village waste.

"The difficulties attending boundary disputes are very great; the areas are ordinarily large, the crowds which assemble immense, and the vehemence of feeling displayed extraordinary. In Pindi Gheb and Khatar, I have occasionally found it difficult to prevent an affray in my presence. In some claims to waste lands, the subject of contention has been summarily decided by the land being declared a Government *rakh* or preserve. In general, the disputes were on account of waste lands. Boundaries in cultivated lands were very seldom contested. During Sikh rule no demarcation of boundaries had ever taken place, and even the Summary Settlements had not taken up the matter. The villages had divided the waste amongst themselves, and fixed their boundaries by certain well-defined landmarks, generally the watershed of hills or

Chapter III, B.

Village Communites and Tenures.

Village waste.

ravines, where such marks existed; but it may be stated generally that when the subject was raised, every one scrambled for what he wished to get. As a general rule, the waste lands were common lands open to all the residents of the district. Land had no value, fuel and timber were not required, and the only thing valued was the grazing. Beyond what was required to feed their cattle, the *zamindárs* did not care to preserve the waste. But when after some years the detailed settlement operations commenced, the value of land, fuel and timber was well known, and extraordinary efforts were made successfully to contest the most imaginary boundaries. In a district like Rawalpindi, I conceive the State to have a strong claim to the waste lands, subject to the grazing rights of the agricultural community, for which the Government has a right to exact a small payment. It has been over and over again explained to the landowners, that their assessments are based solely on the cultivated lands, and that therefore the State, while taking into consideration their wants for the preservation of cattle, considers its right to the waste paramount."

Petty village grantees.

The last two lines of Table No. XVI. show the number of persons holding service grants from the village, and the area so held. But the figures refer only to land held free of revenue which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered, to attendants at temples, mosques, shrines, or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

Poverty or wealth of the proprietors.

Table No. XXXII. gives statistics of sales and mortgages of land; Tables Nos. XXXIII. and XXXIIIA. show the operations of the Registration Department; and Table No. XXXIX. the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district.

The prosperity of the district is attested by the fact that the peasantry are rapidly extricating themselves from debt. Under Sikh rule, fully 50 per cent. are said to have been in debt, but it is believed that not more than 10 per cent. of the cultivating classes are now involved. The present rate of interest for a cash loan is a deduction of one anna in the rupee at the time the money is paid (this is called *taráwat*), and afterwards at the rate of two per cent. per month on the full amount. In loans of grain the interest is often 50, never less than 25 per cent., a maund of grain being given for seed on a bond to return at harvest time $1\frac{1}{4}$ or $1\frac{1}{2}$ maund as the case may be. Money can be had on a deposit of jewels at a rate of one per cent. per month, and where land is mortgaged as security, interest is seldom paid

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Village Communities and Tenures.

Poverty or wealth of the proprietors.

in money. If possession is given to the mortgagee, the whole produce is set off against interest, the mortgagee bearing the expense of management and paying the revenue ; if not, one-half the produce is ordinarily given in lieu of interest. There are very few large native bankers, and loans are chiefly conducted by local shopkeepers. There is no evidence of accumulation of coin, but the increased quantity of jewellery and trinkets worn by the people, taken with their generally improved style of dress and mode of living, goes far to prove that much of the profit resulting from a peaceful rule and a moderate assessment, finds its way into the pockets of the cultivating classes. Savings are chiefly invested in jewellery, but a growing desire is manifested to buy up land.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE & ARBORICULTURE.

Chapter IV, A.

Agriculture and Arboriculture.

General statistics of agriculture.

Table No. XIV. gives general figures for cultivation and irrigation, and for Government waste land; while the rainfall is shown in Tables Nos. III. and IIIA. and B. Table No. XVII. shows statistics of Government estates, and Table No. XVIII. of forests. Table No. XX. gives the areas under the principal staples, and Table No. XXI. the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chaptar. Land tenures, tenants and rent, and the employment of field labour have already been noticed in Chapter III.

The Seasons: Rainfall.

The total annual fall of rain and the manner in which it is distributed throughout the year are shown in Tables III., IIIA., IIIB. The seasons so far as they affect the staple food grains of of the district, have already been noticed in Chapter III., page 52. The subjoined table gives the dates of sowing and reaping the principal articles of produce :—

Name in English.	Name in Vernacular.	Time for Sowing.	Time for Reaping.
Wheat.	*Kanak.*	October.	April.
Barley.	*Jau.*	September.	March.
Gram.	*Channa.*	Do.	Do.
Poppy.	*Post.*	Do.	Do.
Tobacco	*Tambaku.*	December.	May.
Linseed.	*Alsi.*	October.	April.
Mustard.	*Sarson.*	Do.	March.
Sinapis Eruca	*Tara mira.*	September.	Do.
Potato	*Alu.*	April.	October.
Rice.	*Dhan*	Do.	November.
Great Millet.	*Jawar.*	June.	December.
Spiked do.	*Bajra.*	Do.	Do.
Indian Corn.	*Makkai.*	Do.	November.
Phaseolus aconitifolius.	*Moth.*	Do.	December.
Do. Radiatus.	*Mash.*	July.	November.
Do. Mungo.	*Mung.*	Do.	Do.
Sesamum.	*Til.*	June.	December.
Cotton.	*Kapah.*	April.	Do.

Soils.

Colonel Cracroft thus describes the soils of the district :—

"In unirrigated lands still greater variety exists. Alongside of a rich village in the low lands of a river bed, would be a village of the poorest description on the high bank. The infinite varieties resulting from the juxtaposition of good and barren land and other circumstances influence a great number of villages not only relatively to each other, but internally. It being premised, therefore, that no description of land, although known by the same designation throughout the district, is either

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Agriculture and Arboriculture.

Soils.

in the whole tract, or in any particular village, of uniform capacity, I will here note the soils under their different denominations. The unirrigated lands are classified as follows:—(1) *Lepara or Hail.*— Manured generally, situated near the village site, and differing in capacity according to the distance therefrom, and consequently the labour and expense of conveying manure. Many village hamlets or *Dhoks* owe their existence to this circumstance. (2) *Lass and Mal, Seo, Bohan, Manja, Mihra, &c., &c.*—Generally in the low lands of ravines or water-courses, and on the banks of large mountain torrents, ordinarily classified in regard to capacity with Lepara, and in some few instances with Mihra I. (3) *Mihra I.*—Situated on the high lands, more or less productive, under different circumstances of retention of water by embankments, or natural fertilty. It is not manured. (4) *Mihra II.*—Also on the high lands, the most unproductive of all lands; generally on a slope. When embanked it speedily becomes in capacity equal to Mihra I. Very often it owes its sterility to a sloping rock formation beneath, close to the surface, and then it is irretrievably bad. If the rock formation be not too near the surface, and be capable of holding rain water, the land derives great benefit."

Irrigation.

Table No. XIV. gives details of irrigation. Further information will be found at pages 177 to 203 of Major Wace's Famine Report compiled in 1878. At that time two per cent. of the cultivation was irrigated from wells, and the remaining 98 per cent. was wholly dependent upon rain. The following figures show certain statistics regarding the wells then existing in the district.

Depth to water in feet.		*Cost in Rupees.*		*Bullocks Per Wheel or Bucket*		Cost of Gear.	*Acres Irrigated Per Wheel or Bucket.*	
From	To	Masonry	Without Masonry	Number of Pairs	Cost in Rupees.		Spring	Autumn
..	20	450	160	1	16	50	5	5
20	30	725	200	1	16	60	3	3
30	40	950	..	1	28	41	2	2
60	80	1,000	..	1	40	50	1	1

The total number of wells was 4,350, of which 2,710 were unbricked. On the shallower wells a single buffalo, costing Rs. 5, is often subsituted for the pair of bullocks. The Persian wheel only is used. The most ordinary depth for wells is about 20 feet; there were only two wells of from 30 to 40 feet, both in Gújar Khán, and only one of over 60 feet, in Kahúta.

Embankments to retain water.

With the exception of a few localities of comparatively small extent, being ordinarily in the low lands of the district, the lands are generally more or less on an incline, allowing the rain water to pass away rapidly without permanent result. To remedy this evil, the *zamindárs* have adopted a plan of terracing wherever their means admit. They employ bullocks, ploughs, and what they call *Karráhs*, or drags to draw the earth from the higher to the lower part of the field, and after levelling as much as possible they raise the boundaries of the field a foot or a foot and half, and by this means utilize some portion of the water, which would otherwise run to waste. Another expedient of a similar nature is the embankment of ravines. But this is a work of a more extensive character, requiring the co-operation of other villages, and the expenditure of capital. Colonel Cracroft wrote in 1864:

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Agriculture and Arboriculture.

Embankments to retain water.

"It is astonishing to a person acquainted with the district ten years ago to see what an immense improvement in the land has taken place and what industry has been brought to bear upon it, especially since the assessments of the settlement now under report were announced. But much still remains to be done, especially in the way of forming large reservoirs of water, anicuts for irrigation, tanks for drinking, and in some localities wells. For these purposes the aid of Government is urgently required. As a general rule, wells are not practicable, except in the low lands. The thing most required and best suited to the circumstances of the district is the storing of water on a large scale. There are localities where the unfortunate people are obliged to travel miles for a drop of drinking water. To see them toiling half the night to bring a scanty supply, obtained sometimes almost drop by drop by excavations in the sand in deep ravines and dry torrent beds, is a sad spectacle. In bad years even this resource fails, and temporary desertion of their homes and fields by the population, and murrain among the cattle, are the result."

Agricultural implements and appliances.

Table No. XXII. shows the number of cattle, carts, and ploughs in each *tahsíl* of the district as returned in 1878-79.

Manure, rotation of crops.

The rotation of crops depends entirely on the nature and quality of the soil. The best land is sown for three consecutive harvests with wheat and *bájra* alternately, or with some other high crop, intermixed with *moth*, and are allowed to remain fallow a fourth. The other lands usually bear two consecutive crops, and lie fallow for the next two harvests. Thus wheat or barley are sown for the spring, and are immediately succeeded by *bájra* and the land is then allowed to rest for two seasons. But there is no invariable rule, and some lands are sown only once in two years. Farming as in England, where turnips and other root crops for cattle enter so largely into the system, is here unknown. Cattle are dependent on grass and the fodder derived from wheat, *bájra*, and cotton crops. The foliage of some of the shrubs, such as the *ber* (zizyphus nummularia) and *káo* (wild olive) is a valuable adjunct. The leaf of the wild olive is said to be very good for cows and milch-buffaloes, both increasing the quantity and improving the quality of their milk. The following description of the use of manure and the system of rotation of crops as practised in the district, was furnished for the Famine Report of 1879 (page 257):

"The following statement shows the percentage of cultivated area which is manured:—

	Constantly manured.	Occasionally manured.	Not manured.	Total.	Percentage of previous column, which bears two or more crops annually.
Irrigated land ...	86	14	...	100	100
Unirrigated land ...	3	3	94	100	3
Total ...	5	3	92	100	...

"The average weight of manure given to the acre per annum on land constantly manured is 300 maunds. The average weight of manure given to the acre per annum on land occasionally manured is 155 maunds. Such land is manured at probable intervals of one and two years. Irrigated lands are sown with wheat or barley in *rabi* and *makki* in *kharif*; when the green barley is cut, and the crop not allowed to ripen, a third crop of vegetables or tobacco is sometimes raised. In some places vegetables are substituted for *makki*. In lands where natural

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Manure ; rotation of crops.

irrigation is procurable, *makkai* and *chari* are sown, and the area left fallow at *rabi.* In some parts cotton, wheat and *bájra* succeed each other: at the foot of hills where water comes from the hills, cotton generally remains on the ground for three years; after cotton wheat is sown. In unirrigated land wheat is sown at *rabi*, and *bájra* or *jowár* in *kharif*, but if the land be poor, it is allowed to remain fallow at *kharif*. Every second year the land is allowed to be fallow, and then wheat is sown again; at the time the land lies fallow, it is ploughed as usual but not sown. If the land be very poor, it is allowed to remain for two years at a time. About 768,492 acres of unmanured lands are helped by rests or by repeated ploughings. The whole of this last named area is either unirrigated or *sailábi.*

Principal staples.

Table No. XX. shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown in the margin. The staple products of the district are wheat in the spring harvest, and *bájra* (spiked millet) in that of the autumn. The other crops are gram, barley and mustard seeds for oil (*sarsu*, and *tára míra*), in the spring, and *jowár* (great millet), Indian corn, cotton, and the common pulses (*moth*, *másh*, and *múng*) in the autumn. Rice is grown to a small extent in the Murree hills, but is of inferior quality. The cotton, too, though improved of late years, is still inferior, bein grown only on unirrigated land. Wheat, gram and rice are rising in importance as staple products, while the inferior crops of *bájra*, *jowár*, and Indian corn on the other hand, are less cultivated than they used to be. The potato was introduced in the Murree hills shortly after annexation. Some years elapsed before its cultivation became general, but now it is recognized as a lucrative crop, and almost every hill village has its patches of potato cultivation. The people themselves consume the produce to a certain extent; but the greater part is conveyed to Murree, or exported to the plains for consumption in the European stations. Experiments have been made with tea, but, in spite of great care and solicitude, every attempt to naturalize the shrub has failed. The soil is evidently unfavourable to its production.

Crop.	1880-81.	1881-82.
Kangni	490	2,481
China	170	91
Mattar	15	1
Mash (Urd)	3,028	4,826
Mung	7,686	18,451
Masur	2,532	507
Arhar	...	25
Coriander...	25	37
Chillies	121	121
Other drugs and spices ...	14	241
Linseed	31	24
Mustard	24,787	16,163
Til	2,671	1,140
Tara mira	38,244	68,824
Hemp	1,292	314
Kasumbh	221	40
Other crops	195	2,178

Average yield: Production and consumption of food grains.

Table No. XXI. shows the estimated average yield, in pounds per acre of each of the principal staples as shown in the Administration Report of 1881-82. The average consumption of food per head has already been noticed at page 52. The table in the margin shows, in maunds, the total consumption of food-grains by the population of the district, as

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat	28,59,440	8,52,665	37,12,105
Inferior grains ...	13,16,250	8,72,494	21,88,744
Pulses	3,63,103	2,57,782	6,20,885
Total ...	45,38,793	19,82,941	65,21,734

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Agriculture and Arboriculture.

Average yield : Production and consumption of food grains.

estimated in 1878, for the purposes of the Famine Report. The figures are based upon an estimated population of 711,256 souls. On the other hand, the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports, and imports, of food-grains was also framed at the same time ; and it was stated (page 152, Famine Report) that an annual import of 2,37,700 maunds was required to supply the excess of consumption over production, chiefly of rice, gram, wheat and barley, from Kangrá, Hazára, Peshńawar and Kashmír.

Arboriculture and forests.

Table No. XVIII. shows the area of the several forests of the district which have been declared under the Forest Act, together with the degree of protection extended to each ; while Table No. XVII. shows the whole area of waste land which is under the management of the Forest Department. The following note on the Forests of the district has been kindly furnished by Mr. Elliott of the Forest Department :—

"The forests in the Rávalpindi district fall naturally into two great divisions, *viz.*, the hill forests of *tahsils* Murree and Kahúta, and the *rakhs* of the plains *tahsils* Ráwalpindi, Fattah Jang, Attock and Pindi Gheb. In *tahsil* Gújar Khán there are no Government reserves.

The hill forests.

"The hill forests are characterized by pine and oak as the chief products; in the extreme north of Murree, pinus excelsa, quercus dilatata and incana, together with populus alba and ciliata, cedrela toona, var. serrata, ulmus wallichiana, celtis australis, acer villosum and pictum; æsculus indica in the higher forests; while south of Murree grow pinus longifolia and quercus incana with some annulata, pyrus variolosa, cornus macrophylla, acacia catechu; and descending lower, modesta, pistacia integerrima, zizyphus jujuba, eugenia, jambolana, dalbergia sissu, olea cuspidata, &c. The lower Kahúta forests present the curious mixture of pinus longifolia and dodonœa burmanniana with hardly any other tree or bush. The pine forests (longifolia) are very liable to destructive fires, often lit by villagers with the intent of burning off the thick layers of pine needles which destroy the grass. The chief brushwood plants are indigofera heterantha, berberis aristata, carissa diffusa. 'The pine '(*chil*) is largely used for building in Ráwalpindi and throughout the district; ' while the oak, acacia, olive and other hard woods are used in large 'quantities for fuel, and conveyed by camels and bullocks to Ráwal-'pindi. There are no cart roads, except that from Ráwalpindi to 'Murree.' Hitherto the Government and villagers have had a kind of commonality, the former claiming all trees of spontaneous growth, while the latter have liberty to graze their cattle everywhere they please, and to cut wood for domestic purposes without restriction. Trees for building are granted free on application to *tahsildárs*. The sale only is prohibited. It will thus be seen how very little control over these forests has been possible by the Forest Department. They are, however, now under demarcation; reserves are being selected; and the rest of the country will probably be protected under Chapter IV., Act VII. of 1878.

The plain forests.

"The plain reserves under this Department are as shown in the margin. Each of these, except Qaulial, may be described as consisting of a hill standing out from the surrounding plains. Margalla is the south side of the range where the Hazára hills abruptly come to an end; the upper boundary of the reserve is, generally speaking, on the top of the hill, and forms the boundary of the districts of Ráwalpindi and Hazára. The highest point is 5,200 ; from 3,500 upwards the *chil* (pine and pistacio) occurs; below this the vegetation is the same as elsewhere

	Acres.	
Margalla ...	24,362	Rawalpindi *tahsil*.
Thamair ...	4,715	
Maira ...	1,408	
Banigala ...	732	
Khairi Murat	18,461	Fattah Jang. *tahsil*.
Qaulial ...	1,171	
Kheremar ...	8,743	Attock *tahsil*.
Kawsagarh...	4,396	
Bagham ...	7,983	Kahuta *tahsil*.

The plain forests.

in the plains' reserves, *viz.*, acacia modesta and some catechu, olea cuspidata. Peculiar to Margalla are mallotus phillippinensis which forms occasionally fine and dense thickets, bambusa stricta in patches here and there, also buxus sempervirens. Of brushwood comes first dodonœa, a most useful plant, justicia adhatoda, prinsepia utilis, celastrus spinosa, carissa diffusa, &c. Dodonœa and justicia form the fuel of the poorer inhabitants of Ráwalpindi; the former burns well when green, and forms a good roofing material, as white ants do not eat it, while both are used in immense quantities for lime-burning.

"Thamair, Maira and Banigala are the last spurs jutting out into the plain from the Murree hills. Khairi Murat is an isolated hill about fifteen miles long, running east and west, about twelve miles west of Ráwalpindi station; it bears the usual trees, with capparis aphylla, which does not grow elsewhere. Qaulial is a raviny piece of waste ground, south-west of the west end of Khairi Murat. Kherimar and Kawagarh are isolated hills in Attock *tahsíl;* the latter is almost entirely covered with olive, whence its name (Mount of Olives), and produces a prettily marked marble-like stone; the formation is limestone. The former is close to Hassan Abdál on the Grand Trunk road. It is, as its name implies (Kheri Mar, sandal-destroying), a precipitous hill of limestone. 'In these reserves the Government has entire control, with 'the exception of a small portion of Margalla, where grazing rights exist, 'and in Thamair, Maira and Banigala where grazing and cutting dry wood 'is allowed to the villagers.' The great Kalachitta range runs from near the Grand Trunk road in the Ráwalpindi *tahsíl* due west to the Indus. It bears, olive, acacia modesta, dodonœa and justicia, while towards the Indus reptonia buxifolia becomes common, and rhazya stricta takes the place of justicia.

"The formation of the Murree and Kahúta hills is tertiary sandstone, with the exception of a small limestone spur at Tret and another below the depôt barracks. The Margalla range is limestone, jurassic and triassic, with the usual tertiary sandstone foundations; the isolated hills Khairi Murat, Kherimar, and Kawagarh are also Jurassic limestone. The Kalachitta range is jurassic and triassic limestone, except on the Pindi Gheb side where sandstone appears, thus accounting for the name, as the prevalent hue of the limestone is whitish grey, and that of the sandstone dark grey and red, weathered into black.

"In the plains' reserves camel and bullock carriage is everywhere available, and in many places, the railway, both the Peshawar and Kohát branches, comes into play. The *rakhs* were selected by District and Settlement Officers, and reported on as demarcated in September 1865 by the Deputy Commissioner. They were made over to the Forest Department in 1869-70. The reserves in the plains were gazetted in Notification 95F., dated 1st March 1879, *Punjab Gazette,* pp. 73-74, dated 6th March 1879."

SECTION B.—LIVE-STOCK.

Live-stock.

Table No. XXII. shows the live-stock of the district as returned in the Administration Reports. The cattle of the district were classified as follows at settlement:—

Agricultural.			*Non-agricultural.*								
Buffaloes.	Bullocks.	Total.	Cows.	Milch Buffaloes.	Camels.	Donkeys.	Horses.	Mules.	Goats and Sheep.	Total.	Grand total.
4.200	1,45,091	1,49,291	1,07,570	30,157	5,402	14,093	10295	4,359	1,77,077	3,48,953	4,98,244

From this table, applied to the acreage of the district, it appears that each plough-bullock had five acres of land to cultivate.

Chapter IV, B.
Live-Stock.

Live-stock.

It must be taken into consideration, however, that cows are often used in cultivation, and milch buffaloes are also used in wells. The breed of cattle, bullocks and cows is inferior. Bullocks are imported from other districts for carrying loads. Carts are but little used, the traffic of the country being carried on by means of camels, mules, bullocks and donkeys. The completion of bridged roads, however, has already given an impetus to the use of carts. Bulls from Hissár and Hánsí have been introduced with hopes of improving the breed, but have been found too large for the purpose. Cattle-diseases are very prevalent. Three kinds are said to be most fatal: *mokhar*, like itch, with a swelling of the mouth, soreness of feet, inability to eat or drink and general withering away; *dukha*, a kind of fever, with swelling of the throat and belly and inability to eat; *bah*, a kind of dysentery. Various remedies have been tried for these diseases, but hitherto without any marked success. The price of a pair of plough-bullocks is ordinarily about Rs. 55. A good pair will, however, fetch as much as Rs. 80 or even Rs. 100, while inferior cattle can be bought for Rs. 25 or Rs. 30 per pair.

Camels.

Camels are bred in several parts of the district. They are a fine breed, and their production should be encouraged. The district was formerly noted for its camels, but since the mutinies, when hundreds were sent to Dehli and never returned, there has been a falling off. The best localities are Fattah Jang, Khatar, and Pindi Gheb; and portions of *tahsils* Ráwalpindi, Kahúta, and Gújar Khán, where camels are prized and kept. The whole district is very favourable to their maintenance.

Donkeys.

Donkeys are numerous, and are employed partly by merchants in the carriage of grain, and partly by stone carriers, called *odhás*, in quarrying and carrying stone for public works. Both form a most useful set of hard-working men and animals. A native proverb assigns to this district a capacity for producing only donkeys and stones. It is to be hoped that it is applicable only to by-gone times.

Mules.

Very fine mules are bred in considerable numbers, but the breeding of mules has acted detrimentally to the rearing of horses, as yielding a better return. The latter is always a more difficult and expensive operation. The horse-breeders find it too expensive to keep their produce for more than one year, and at that age they are sold to merchants, trans-Indus, or elsewhere. A mule begins to work at two years old, does not require half the care, and is readily sold at a good profit. The young mule colt runs about loose until it is fit for work, while the horse colt is tied up in close and dark quarters. Under the system now pursued, it is wonderful how any animal arrives at maturity sound. Most horses are irretrievably spavined. With the introduction of good stallions, and a better system, this district is capable of rearing any number of excellent horses.

Goats and sheep.

Goats and sheep are reared principally in two parts of the district, the extreme west and the extreme east. The sheep in the former are of the *dumba* description, while in Kahúta they are of the Hazára breed with short tails. The people do

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Live-Stock.

Goats and sheep.

not readily sell either their goats or their sheep, and keep them principally for their own wants, and the sale of goats' hair, and sheep wool, which is exported. Nearly all the packing bags locally called *chatts* and *borís,* are made of goats' and camel hair.

Dogs.

There are some fine breeds of dogs in the district. One is similar to a pointer in shape, has a good nose, and is used as a retriever, and also hunts up the game. The other is like a greyhound, probably imported from Persia, the breed of which it resembles; it is a very savage animal; there is also in some parts of the district a shepherd dog, with curly hair very like the Scotch breed. The common *pariáh* is a much better bred looking animal than that of the lower provinces. All these facts appear to indicate a favourable climate.

Horses.

The best horses are to be found in the *tahsíls* of Fattah Jang and Pindi Gheb, where the size of holdings, the property of a smaller number of comparatively wealthy land-owners, gives greater facility for breeding. The horses are somewhat slight and small, but are well bred and fiery. The breed has been much improved of late years by the inducements held out by the prizes offered at the Ráwalpindi Horse Fair. The horses of Ráwalpindi and Jhelam bear off a large majority of the prizes, and are bought in considerable numbers for military purposes. Great difficulty is, however, experienced in inducing the breeders to bestow sufficient care upon the young colts. They tie them up in close dark quarters, and put them to work while still too young. Most breeders find it too expensive to keep their colts for more than a year, and they sell them at this age to merchants from beyond the Indus and elsewhere.

Ráwalpindi Metropolitan Horse Fair.

This fair was instituted some years after annexation, and was called the Núrpur Fair from a place of that name situated at the foot of Hazara Mountain, where there is a tomb of great celebrity visited by thousands of pilgrims, and a fair is held in honour of the Muhammadan Saint Shah Latíf Bari. It was originally proposed that the Ráwalpindi Horse Fair should be held at the same time and place, but it was found impossible to carry out this plan. The Horse Fair was therefore held at Ráwalpindi, about the same time whenever possible as the Núrpur Fair. It has since continued to be held at Ráwalpindi. It is held at the end of the month of March each year on an open space on the west of the city of Ráwalpindi. At the fair horses and mules are exhibited. When the fair was first established the number of animals exhibited seldom exceeded 50 or 60.

In 1856 the amount of prizes awarded was increased to Rs. 1000, and owing to the subsequent increase in the value of prizes, and the good prices realized from purchasers, the number of animals exhibited has largely increased. The conditions then laid down were that the young stock must be the produce of some Government stallion, born in the Panjáb, and under three years old. That the prize-winners should become the property of Government, and be sold on the spot to the highest bidder. In the event of a larger sum than the prize being obtained by sale, the

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difference was to be given to the owner, but if less the loss to fall upon Government. Proclamations in Panjábi and Hindi to the above effect were issued throughout this and the neighbouring districts, but the results were not great. In the following year, 1857, about 50 colts and fillies born and bred in the Panjáb competed for 13 prizes aggregating nearly Rs. 1,000 ; 25 full-grown horses also appeared from Lahore and the more southerly districts, and 23 Kábul horses. The Ráwalpindi and Gújrát districts each won four prizes, Jhelam carried off two, while Lahore, Siálkot and Gújránwála each took one.

During the next year, 1858, there was a great improvement both in quality and quantity, the number of animals of all ages being 554 ; and it was found advisable to submit a new scale of prizes on a more liberal scale as indicated in the margin, making altogether 16 prizes and 40 gratuities aggregating Rs. 1,480.

4 prizes .. .. 6 consolations ..	for 3-year-old colts.
Do. ..	for 3-year-old fillies.
4 prizes .. .. 14 consolations ..	for 2-year-old colts.
Do. ..	for 2-year-old fillies.

It was at the same time proposed to exclude yearlings from competition. These measures were sanctioned by Government, and as it had been found very inconvenient to award the prizes at Núrpur, they were given at Ráwalpindi for the first time. In the course of this year (1858) the Deputy Commissioner strongly recommended the removal of the horse fair altogether from Núrpur. Being held at such a distance from the Cantonments, Military Officers could not always go out there, and other reasons being urged, Government approved of the recommendation. Accordingly the fair was held next year, 1859, at Ráwalpindi, but it was not well attended owing partly no doubt to the change of site and also to the early date upon which the Ramzán fell. From the records of this period it appears that the horse-breeders were somewhat disappointed in the prices realized for their good Dhanni breed, and that several of them had turned their attention more to mule-breeding. The perseverance, however, of the local authorities, and their successful efforts in obtaining some good Government stallions once again, led the people to devote themselves to horses rather than mules.

The next horse fair, of 1860, which was held early in May, showed good results, when out of 300 exhibited, 39 colts and fillies of Arab stock obtained prizes and gratuities to the amount of Rs. 1,230. Thirty-four horses were sold at an average of Rs. 202. Of these six were by Arab sires, the rest by country ; 15 of the 34 were bought for the Irregular Cavalry. The committee of judges declared that they had never seen such an improvement within so short a time, and were of opinion that a finer lot of colts and fillies than the prize-winners could not be found out of the studs. Twenty-two of the successful exhibitors belonged to the Ráwalpindi district, 17 to Jhelam, and a few to other districts. The improvement thus clearly seen in 1860 was continued in 1861 and subsequent years. In 1861, 400 colts and fillies attended the fair, all of good quality. The best fillies came that year from Jhelam With the concurrence of the Commissioner and Com-

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mittee, the number of prizes was this year increased, while their value was reduced, the highest being Rs. 75, the next Rs. 50, and the third Rs. 25. The distribution of several gratuities (or consolations), especially during this year of great scarcity, gave great satisfaction to the exhibitors. From the returns it appears that the Jhelam district horse-breeders were most successful in 1860-1861, but that the Ráwalpindi district then took the lead and has retained it ever since. The largest number of mules ever brought to one of these fairs was 183, in the year 1871, when an average price of Rs. 161 per mule was realized. The district of Ráwalpindi contributed 153 of the whole number. In the first years of the fair the encouragement given to mule-breeders was almost *nil*. Subsequently a demand sprang up, and the Abyssinian campaign gave a marked impetus to mulebreeding. The fair now attracts a large number, and good prices are obtained.

The fair is usually held during the third week in March, when there is an abundance of *khasíl* or green corn available for fodder. It is held in a large open space beyond the Leh river on the west of the city. Within this square, temporary railings of bamboo and rope are erected, which mark off the lines for each class of animal. A circular enclosure is formed in which the young horses are taken in turn by classes for the judges to examine. The examination generally lasts for four days, the Committee consisting of selected cavalry and artillery officers, giving up their entire attention to this duty from 7 A.M. till noon. A native officer of the Police, who is experienced in horses, assists the Committee by classifying the young stock the day before according to age, so that much time and trouble is saved. The relative merits of each animal are ascertained by a system of marks prescribed by Government. The fair has become a very popular institution, and attracts not only horse-breeders from the surrounding districts, but numerous officers from Cavalry Corps to purchase remounts. The prize day is made a gala day and is brought to a close with tent pegging. The amount and value of prizes given, which has risen from Rs. 1,000 in 1856 to nearly Rs. 1,750 in 1883, has no doubt contributed not a little to the success of this fair; and with the increased attention which is now being paid to horse-breeding, the larger number and better class of stallions, and the growing demand for good serviceable horses, it is likely to improve both in quality and quantity year by year. The marginal table gives the number of animals exhibited, the number of animals sold, and the amount of prizes given, for the five years ending 1883.

Year.	Number of animals exhibited.	Number of animals sold.	Amount of prizes given.
			Rs.
1879	1,840	986	6,760
1880	2,588	1,387	5,000
1881	960	755	1,750
1882	2,421	1,002	1,750
1883	1,394	819	2,000

At the fair of 1881, 175 remounts were purchased by Government; 157 at the fair in 1882. At the fair of 1883, 16

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Occupations, Industries, and Commerce.

Ráwalpindi Metropolitan Horse Fair.

mules were purchased by Government for the Artillery and 15 for Native Cavalry Regiments. Of the animals exhibited at the fair in 1883, 736 came from the Ráwalpindi district, 361 from Jhelum, 64 from Sháhpur, 13 from Gujrat, 148 from Pesháwar, 32 from Hazára, 3 from Bannu, and 37 from foreign countries. The best Foreign horses are those from Persia and the Turkomán Country.

A judging committee composed of 203 military officers of experience of the mounted branches of the Army at Ráwalpindi, and an officer of the Horse Breeding Operations Department, award the prizes according to rules prescribed by Government, the relative merits of each animal being ascertained by a system of marks. The Deputy Commissioner is president, and the Assistant Commissioner of the district acts as secretary of the Committee.

Horse-breeding operations.

The horse-breeding operations were commenced on a very small scale. In 1862 there were only two stallions, but since then the operations have continued to increase and develope both in regard to the improvement of the breed of horses and of mules. There are now (1884) in the district 3,228 branded brood mares; of these 1090 are for horse-breeding, and 2,138 for mule-breeding. There are 25 horse-stallions and 52 donkey stallions which are stationed at the places where their services are most in requisition. The table on page 89 shows the places at which the stallions are kept and their breed.

The district is well adopted to the breeding of horses and mules. The horses are reared chiefly in the subdivisions of Fatah Jang, Pindi Gheb, and Ráwalpindi; and mules in the subdivisions of Gújar Khán, Ráwalpindi and Fatah Jang. The mules are probably the best that can be procured for artillery in India. The breeders have been furnished with vernacular treatises on horse-breeding, which appear to have had some effect, as the young stock are better managed than formely, and several breeders have formed extensive paddocks for their colts and fillies.

There are two *ziladárs* or native inspectors of horse-breeding operations, whose duty it is to travel about the district and to furnish monthly statistics connected with these operations. There is also a *salôtri* attached to the district. During the last three years 160 colts were castarated.

The breed of horses is improving year by year. Remounts suitable for the Native Cavalry are procurable at the fairs, though few are as yet found fit for the British Cavalry. A large number of colts is purchased by traders and taken out of the district annually.

SECTION C.—OCCUPATIONS, INDUSTRIES, AND COMMERCE.

Occupations of the people.

Table No. XXIII. shows the principal occupations followed by males of over 15 years of age as returned at the census of 1881. But the figures are perhaps the least satisfactory of all the census statistics, for reasons explained in the Census Report; and they must be taken subject to limitations which are given in some detail in Part II., Chapter VIII., of the same report.

Horse-breeding operations.

Station.	Detail of Horse Stallions.							Detail of Donkey Stallions.								
	English Norfolk Trotter.	Thorough-bred waler.	Thorough-bred.	Arab.	Stud bred.	Norfolk Trotter.	Total.	Spanish.	French.	Italian.	Arab.	Country.	Bokhara.	Punjabi.	Persia.	Total.
Rawalpindi...	5	1	1	1	1	...	9	3	3	9	4	1	5	7	...	32
Sang Jani ...	...	...	...	...	1	...	1	...	...	...	...	...	...	1	...	1
Fatteh Jang...	...	...	...	2	...	2	4	...	...	...	2	...	...	...	1	3
Pindi Gheb ...	...	...	...	1	...	1	2	...	...	...	1	...	...	...	...	1
Pind Sultani...	...	...	...	...	...	1	1	...	...	...	...	...	...	1	...	1
Khanda ...	...	...	...	...	...	1	1	...	...	1	...	...	...	...	...	1
Chauntra ...	...	...	...	1	...	...	1	...	...	...	...	...	...	...	...	...
Gujar Khan ...	...	...	...	...	...	2	2	...	...	2	3	...	...	...	...	5
Kahuta ...	...	...	...	...	...	1	1	...	...	...	2	...	...	...	1	3
Hassanabdal	...	...	...	...	...	1	1	...	1	...	...	...	...	...	...	1
Hazro... ...	...	...	...	..	...	2	2	...	...	...	...	...	...	1	...	1
Murree ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1
Kuri ...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	2

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Occupations, Industries, and Commerce.

Occupations of the people.

The figures in Table No. XXIII. refer only to the population of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found at pages 124 to 132 of Table XIIA., and in Table XIIB. of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete. It is only well-to-do members of the best families of the better castes, Ghakkars, Janjuas, Saiyads, who do not do field work themselves. Except holding the plough, the women of every tribe of which the men work do more or less work in the fields. The Malliár women do most field work. Saiyad, Ghakkar and Janjua women do not work as a rule.

Population.	Towns.	Villages.
Agricultural ..	6,665	437,855
Non-Agricultural	78,662	297,330
Total ..	85,327	735,185

Principal industries and manufactures.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1881-82. Cotton spinners and weavers of country cloth are found in almost every village. In Fattah Jang and Pindi Gheb coarse woollen blankets are made by members of the barber caste, which find a market at Ráwalpindi and Pesháwar. Soap is made at Ráwalpindi, Pindi Gheb and Fattah Jang, and exported from the two latter places to Kohát, Pindi, Bannu and Pesháwar. It realizes in the district a price of Rs. 8-12 per maund. Leather manufactures are considerable in extent. The principal articles under this head are jars of untanned leather called *kúpas*. These jars are made at Fattah Jang, and exported across the frontier. There is also a considerable manufacture of oil.

European industry is represented in the district by some gas works in Ráwalpindi and the brewery at Murree. The latter is described in Chapter VI. The gas is extracted from petroleum, but owing to the limited supply of this material, the gas produced is barely sufficient to light the barracks and hospital of one European regiment. The oil is obtained at Sadkal, some three miles nort-west of Fattah Jang, and at Jaba in the Bannu district. About 100 gallons per month are obtained from the former in the dry season and from 250 to 300 gallons from the latter. The Murree Brewery was established in 1860. Its beer is of excellent quality and commands a large sale. Of late it has been importing hops from Kashmír.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the industries of the district :—

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Prices, Weights and Measures, and Communications.

"There seems to be no special manufacture of any kind in this district. Boats are built for use on the Indus at Attock and Pindigheb. Richly carved *chaukats* for doors and windows are occasionally made as in other parts of the Punjab, but not as in some districts to be sent away to other parts. From a village near Hassan Abdal some good cotton prints (*abras*) rough in execution but fairly good in colour have been procured. But while the district cannot be said to do a regular export trade in any special branch, it must not be imagined there is a total absence of industries. Here as elsewhere the cotton weavers complain that their trade suffers from European competition; and it is said they are turning to wool weaving."

Course and nature of trade.

There are no statistics available for the general trade of the district, though Table No. XXV. gives particulars of the river traffic that passes through the district. The trade of the district centres in Ráwalpindi and Hazro. The exports and imports of food-grains have already been noticed at page 81.

The principal manufactures have been noted above, and they are exported to some small extent. The only productions that ever give rise to any large export trade are food grains and oil-seeds; but this only happens in years of good harvests. During 1880, 1881, and 1882, grain was imported. Last year (1883) the export was abnormally large, and even now grain is being sent to Peshawar. Snuff of excellent quality is manufactured at Hazro, and is exported to Kashmir and Amritsar. Among the imports are piecegoods from Amritsar and Calcutta, sugar and *gúr* from Jalandhar, hardware from Amritsar and Lahore; cotton from districts south of Jhelum; salt from Pind Dadan Khán; indigo from Multán; rice from Peshawar and Swát.

Ráwalpindi is one of the districts in which foreign trade is registered. Trade with Kashmir is registered at two posts, Lachman Ferry and Murree. In 1882-83 the value of the registered trade was as shown in the margin. *Charas*, *ghi*, rice, raw silk, shawls, wood, fruit, and dyes among the imports, and piece-goods, metals, salt and sugar among the exports deserve notice.

—	Imports.	Exports.
By Lachman Ferry ...	Rs. 6 17,259	Rs. 3,44,325
By Murree	„ 5,52,336	„ 2,11,447

SECTION D.—PRICES, WEIGHTS AND MEASURES, AND COMMUNICATIONS.

Prices, wages, rent-rates.

Table No. XXVI. gives the retail bazaar prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII. and rent-rates in Table No. XXI.; but both sets of figures are probably of doubtful value. The figures of Table No. XXXII. give the average values of land in rupees per acre shown in the margin for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. Day labourers in the neighbourhood of towns and cantonments are invariably paid in cash, but in villages they are paid in kind at harvest time. For cutting

Period.	Sale.	Mortgage.
1868-69 to 1873-74 ...	26-15	9- 8
1874-75 to 1877-78 ...	31- 6	8-13
1878-79 to 1881-82 ...	28- 6	14- 0

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Prices, Weights and Measures, and Communications.

Weights and measures.

the crops they receive one bundle of corn for every twenty cut. This is called *lái*. For building walls, houses, or other ordinary labour, they receive their food free. Wages have increased 50 per cent. since the Sikh rule, and for skilled workmen, as carpenters, masons, blacksmiths, 75 per cent.

The measurement of grain varies in different parts of the district. The standard table is given in the margin. This standard scale is in vogue in and near Ráwalpindi, the *paropi* being equal to 13 *chitáks*; but in other parts of the district there is much variation. For instance, in the large villages of Banda and Takhtpuri, the *paropi* is equal to 7 *chitáks* only, while near Gújar Khán it is equal to 7½ *chitáks*. Whatever the value of the *paropi*, the other and higher denominations stand to it in the same ratio as those of Ráwalpindi to the higher *paropi* in use there. Thus a *pai* in Gújar Khán is equal to only 26 seers instead of 1 maund 12 seers.

4 *paropis* =	3¼ *ser*	(standard)	= 1 *choha*.
2 *chohas* =	6½ *ser*	"	= 1 *dhar'*.
2 *dharis* =	13 *ser*	"	= 1 *topa*.
2 *topas* =	26 *ser*	"	= 1 *nalla*.
2 *nallas* =	1 md. 12 *sers*	"	= 1 *pai*.

In the Ráwalpindi *tahsíl* and the greater part of the district, the standard unit of length is the *karu* or *pace*; 3 *karus* = 1 *kan*, and a square *kan* = 1 *marla* (almost exactly equivalent to the English "pole"); 20 *marlas* = 1 *kanál*, as nearly as possible, and 8 *kanáls* = 1 *ghomáo*, the *ghomáo* being equivalent to the English acre. This mode of measurement is called, from the *kan* which forms its unit, the *kans* method. In the Gújar Khán *tahsíl* the *ghomáo* is not in use, land being reckoned by *bighas*, which are exactly half a *ghomáo*.

Communications.

The figures in the margin show the communications of the district as returned in the quinquennial Table No. I of the Administration Report for 1878-79, while Table No. XLVI. shows the distances from place to place as authoritatively fixed for the purpose of calculating allowance. Table No. XIX. shows the area taken up by Government for communications in the district.

Communications.	Miles.
Navigable rivers ...	96
Railways	164
Metalled roads ...	97
Unmetalled roads ...	1,123

Rivers.

The Jhelam is not navigable in any portion of its course in this district. The only traffic on it is that of timber which is cut in the Kashmír territory, and floated down in logs or in rafts. The rocky nature of the river and the impetuosity of the current renders navigation impossible. The only boats in use on it are those at the ferries. The Indus is navigable for steamers drawing a small quantity of water as far as Makhad, which was formerly the terminus of the Indus Steam Flotilla. Country crafts go up beyond Makhad, and are employed to carry grain, oil seed and other articles of trade to Sakkar. The principal traffic on these rivers, as stated in the Panjáb Famine Report (1879), is shown in Table No. XXV. On the Indus boats of large size are built, and carry on an extensive trade from Pesháwar *viâ* Attock and Makhad, to Sakkar and other southern ports on the river. The average size is 600 maunds, but some of 800 and 1,000 maunds are

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Prices, Weights and Measures, and Communications.

Rivers.

always to be found. There are two great colonies of boatmen and their families at Mallàh-tola adjoining Attock and at Makhad. A revenue assignment which was granted under former governments is still held by the Attock boatmen, amounting in value to Rs. 1,300. The wise policy of maintaining this *jágír*, and thus exercising a strong hold over a class of people who managed the ferry boats during the flood season on a most difficult and dangerous part of the river, was undoubted. There were usually about 12 boats at Makhad, two or more at the Khushálgarh ferry, on the road from Kohát to Ráwalpindi; and 24 at or near Attock—the latter being used for the bridge between October and June, and during the floods as ferry boats. The construction of the Attock Railway bridge has, however, superseded the bridge-of-boats at that spot. The boats of the district are all flat-bottomed, and vary in size from 400 to 800 maunds. The bow and stern are decked over to afford shelter and steerage room. The materials used in their construction are *diár* and *sissu* strongly clamped together with iron. Instead of rudders, two huge oars are generally used for steering, while two more are worked at the bow by three, four, or five men each. The mooring places and ferries, and the distances between them, are shown below in order, following the downward course of each river :—

Name of river.	Station.	Distance in miles.	Remarks.
Jhelam ..	Khodar ..	6½ miles from Murree.	Ferry only.
	Serri	3	Do.
	Mallot ..	6	Do.
	Lachman ..	12	Do.
	Ram Pattan	8	Do.
	Owen ..	6½	Do.
	Salgraon ..	7½	Do.
	Dangali ..	7¼	Do.
	Hill	6	Do.
	Bagham ..	1¼	Do.
Indus ..	Attock ..	..	Bridge of boats and mooring place; also a railway bridge with subway for travellers.
	Harro ..	..	Mooring place for country boats.
	Bagh Nilab ..	7	Do.
	Gaitta ..	2	Do.
	Sujandah ..	5	Do.
	Bata	5	Do.
	Pari	4	Do.
	Nara	5	Do.
	Dandi ..	5	Do.
	Mori Jaswal	5	Do.
	Khushalgarh	5	A boat bridge and mooring place for country boats.
	Ziarat Bela ..	8	Mooring place for country boats.
	Dopar ..	5	Do.
	Torabela ..	8	Do.
	Makhad ..	26	Ferry and mooring place.

Railways.

The Panjáb Northern State Railway from Lahore to Peshâwar runs through the district with a branch line from Golra to Khushálgarh station, with stations as follows :—

Stations.	Miles.	Stations.	Miles.	Stations.	Miles.
Missa Gujar Khan	7	Rawálpindi Kutcherry	5	Burhán	7
Hachiári	5	" "	2	Lawrencepur ..	5
Mandra	3	Golra	8	Campbellpur road	9
Libani	7	Sang Jani	7	Attock bridge ..	8
Rawat	3	Sarai Kala	5		
Sohan	6	Hassan Abdál	9		

Chapter V, A.

General Administration.

Revenue, Taxation, and Registration.

The gross revenue collections of the district for the last [illegible] years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII.; while Table Nos. XXIX., XXXV., XXXIV., and XXXIII. give further details for Land Revenue, Excise, License Tax, and Stamps respectively. Table No. XXXIII. A shows the number and situation of registration offices. There are only two central distilleries for the manufacture of country spirit in the district, situated at Ráwalpindi and at Murree. Cultivation of the poppy is carried on to a very limited extent, the opium produced being used only by the cultivators themselves, and not for purposes of trade. In 1882, 20 acres were grown. The administration of Customs and Salt revenue is described in the next paragraph.

Table No. XXXVI. gives the income and expenditure from district funds, which are controlled by a Committee consisting of 43 members selected by the Deputy Commissioner from among the leading men of the various *tahsils*, [illegible] members, and the Deputy Commissioner as President. Table No. XLV. gives statistics for municipal taxation, while the municipalities themselves are noticed in Chapter VI. The income from provincial properties for the last five years is shown above in the margin. The ferries, bungalows, and encamping-grounds have already been noticed at pages 93-4, and the cattle-pounds at page 97. Of the Nazul properties, the most valuable pecuniarily are the gardens at various *tahsíl* head-quarters and the Park at Ráwalpindi; while those of antiquarian interest are the old Buddhist Tope and other ruins at Manikiála, the old *sarais* at Rewál and *sarai* Kála, and the tomb of Núr Mahal, one of Jehángír's queens, and the adjacent tank at Hassan Abdál. Near the last-named place is the picturesque garden of Wah and the ruins of a pleasure palace, once a favourite summer resort of the Emperors, which were formerly Nazul property, but have been made over to Muhammed Hayát Khan, Assistant Commissioner on condition of his not allowing them to fall into further decay. Figures for other Government estates are given in Table No. XVII., and they and their proceeds are noticed in the succeeding section of this Chapter, in which the land revenue administration of the district is treated of.

Source of Income.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
Ferries with boat bridges ..	..	*Nil.*	..	..	..
Ferries without do. ..	1,300	1,351	1,895	1,590	1,887
Staging bungalows, &c. ..	5,567	8,250	7,289	5,162	4,262
Encamping-grounds ..	4,117	4,442	5,804	4,449	4,140
Cattle-pounds	5,004	6,054	7,038	6,811	5,633
Nazul properties	2,482	3,324	3,361	2,344	2,752
Total	18,470	23,421	25,417	20,356	18,674

Customs : Salt.

In the Ráwalpindi district the Northern India Salt Revenue Department has a preventive establishment stationed along 77 miles of the Indus. The object of the preventive line is to prevent the transit of cheap Kohát salt from the right to left bank of the river. At Jand an Inspector is stationed, and Assistant Inspectors at Attock and Laluban. There are 15 guard posts along the left bank of the river. An establishment is maintained at Peshawar, subordinate to the Assistant Inspector Attock, to prevent any

Chapter V, A.

General Administration.

Customs: Salt.

salt being consigned from that city to cis-Indus stations. A similar establishment remains at the Khairábád station, Panjáb Northern State Railway, on the right bank of the river opposite Attock, to search goods consigned from stations east of Peshawar, and to warn passengers not to bring any salt across the river with them. The total establishment at Pesháwar, Khairábád, and on the left bank of the river consists of 148 men, and is maintained at a cost of Rs. 18,847 per annum.

Statistics of land revenue.

Table No. XXIX gives figures for the principal items and the totals of land revenue collections since 1858-82. The remaining items for 1880-82 are shown in the margin. Table No. XXXI. gives details of balances, remissions and agricultural advances for the last fourteen years; Table No. XXX. shows the amount of assigned land revenue; while Table No. XIV. gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence and working of the current settlement will be found below in Section B. of this Chapter.

Source of Revenue.	1880-81.	1881-82.
	Rs.	Rs.
Surplus warrant *talabanah* ..	712	568
Fisheries	430	460
Gold Washings	147	119
Water mills	128	166
Revenue fines and forfeitures	[illegible]12	74
Fees	[illegible]12	71
Other items of miscellaneous land revenue	53	89

Education.

Table No. XXXVII. gives figures for the Government and Aided Middle and Primary Schools of the district. There is no High School. At Ráwalpindi, Hazro, Pindigheb, Gújar Khán, Sukho, Guliána and Kalar, there are middle schools, the first being maintained by the Municipal Committee, the second partly from municipal and partly from district funds, and the others entirely from the district fund. The primary schools, shown in the margin, are supported from the district fund, except at Hazro, where the school is maintained by the Municipal Committee. In the Murree *tahsíl* there are no native schools. In addition to these there are 12 schools for girls, founded by Bedi Khem Singh, and supported partly by him and partly from the district fund. The following schools are aided from Provincial revenues:—At Ráwalpindi—the European schools for girls and boys, founded in 1882, with an average attendance of 25 girls and 25 boys, and the Mission School in the city; and at Murree—the Sir Henry Lawrence Memorial Asylum; St. Thomas' College for boys, a Roman Catholic Institution, now affiliated with Calcutta University; the Convent School for girls; and St. Denys (Church of England) School, also

Tahsil Rawalpindi.

Bassalli.	Kuri.
Takhtpuri.	Dhalla.
Lodhrah.	Banda.
Muskpur.	Kirpa.
Golra.	Saiyadpur.
Osman.	Seballa.

Sagri.

Tahsil Gujar Khan.

Gujar Khan.	Gangrilla.
Sukho.	Debi.
Gulliana.	Syet.
Bewal.	Kaniat.
Harnal.	Kuntrilla.
Durtalia.	Narali.
Dhunglao.	Dorabudhal.
Dariala.	Bhaghur.
Kazian.	Kali Bhakral.

Tahsil Pindigheb.

Pindigheb.	Domali.
Thatha.	Kasran.

Tahsil Kahuta.

Kahuta.	Mastor.
Kallar.	Narah.
Dera Khalsa.	Choa.

Thoba.

Tahsil Attock.

Hazro.	Rangu.
Hassan Abdal.	Gurgushti.

Tahsil Fatahjang.

Fatahjang.	Kotbal.
Battar.	Adhwal.

Chapter V, B.

Land and Land Revenue.

Fiscal history of *tahsíl* Ráwalpindi during Sikh rule.

of the proprietors to the trading class, which has reaped a rich harvest from their misfortunes: and to this time principally must be referred that complication in the tenures and transfer of proprietary rights to the cultivating class, which have entailed so much hardship on the proprietary body, and loaded our Courts with so large an amount of litigation. Unable to realize the demand even under these circumstances, the Government Agent often introduced cultivators of his own, gave them a fixed terminable lease, and virtually admitted them to a title to the proprietorship of the holding. In short, the cultivating class had to put its shoulder to the wheel, and help the proprietor out of his difficulties, or the latter would have been entirely dispossessed. Diwán Kishankor was succeeded by the same Bhai Dul Singh who had preceded him; he again reduced the demand to something more resembling the figure at which it stood before Kishankor's incumbency.

This *tahsíl* is now composed of 13 *ilákas* or fiscal subdivisions. A tabular statement compiled from the *darbár* papers, and other sources, of the Sikh assessment of 12 of these *ilákas*, and of three belonging to other *tahsíls*, is here subjoined. They are so grouped because of the identity of their circumstances during Sikh rule.

Name of *Tahsil*.	Name of *Ilaka*.		Names and *Jamas* of successive Sikh *Kordars*.		
			Dul Singh from 1833 to 1839.	Kishankor from 1840 to 1846.	Dul Singh 1847.
Rawalpindi ..	Arrah		16,525	17,184	16,808
Do. ..	Bunda ..	1st	12,111	16,522	11,760
		2nd	3,647	4,633	4,446
Do. ..	Takhtpuri ..	1st	11,895	18,195	12,027
		2nd	6,894	12,687	11,297
Do. ..	Rawalpindi		33,904	35,205	28,363
Do. ..	Saiyadpur		14,231	15,235	15,426
Do. ..	Sang Jani		24,852	24,483	20,414
Do. ..	Kuri	1st	19,387	20,709	18,883
		2nd	6,639	6,798	6,60[illegible]
Do. ..	Kharora		13,514	14,421	13,240
Do. ..	Mughal		10,336	11,441	11,637
[illegible] ..	Asgam		24,824	30,289	27,074
Do. ..	Sohan		46,148	48,298	45,979
Gujar Khan ..	Devi		43,332	50,598	43,673

The only remaining *iláka* of *tahsíl* Ráwalpindi not accounted for in the group to which the foregoing sketch refers, is Phúlgirán, a tract of which a portion was for several reasons transferred from *tahsíl* Murree to Ráwalpindi. Its fiscal history is that of Murree. The *ilákas* of Asgam and Sohán now belong to *tahsíl* Fatahjang, while Devi has been incorporated with Gújar Khán.

Fiscal history of *tahsíl* Murree during Sikh rule.

Before Sikh rule that part of the district now known as *tahsíl* Murree, and also a portion of Kahúta were altogether independent, acknowledging the supremacy of the Gakkhars and through them of the Mughal Emperors, only by occasional presents of hawks or mules. This *tahsíl* was formerly composed of *ilákas* Phúlgirán, Dewal, Charhan, Kotli and Karor. It was not till the renowned Hari Singh's second campaign, that these mountaineers were forced to submit to the Sikh power. Milka Singh had indeed granted a *jágír* to the Gakkhars of Mandla and Chaneri of 107 hill villages, but the hill men scarcely acknowledged them and the grant was more nominal than real.

Chapter V, B.
Land and Land Revenue.
Fiscal history of tahsíl Murree during Sikh rule.

Hari Singh built forts at different places, of which the principal were Kotli and Karor. He resumed the *jágírs*, and from that time to annexation the people of these hills were made to feel the yoke of a stern tyranny exercised by the grasping Mahárája Guláb Singh of Kashmir, to whom this territory and that lower down the Jhelam river, forming the *tahsíl* of Kahúta and part of Gújar Khán, were assigned in *jágír*, probably about the year 1831 A.D. It is said that whenever the *zamindárs* were recusant he used to let loose the Dogras among them, and rewarded the latter by a poll rate for hill men of at first one rupee, then eight annas, and finally four annas, and that he thus decimated the population. Other tales are told of his cruelty in these and other *ilákas*, which if true only in part would class him with the Neros and Caligulas of the human race. A general door tax he levied was so unpopular, that the people rebelled and were visited with severe retribution. He also played one tribe against the other. Sardár Zabardast Khán Satti of Nurh, and Mázulla Khán father of Syda Khán of Bhamartrar, were nevertheless for some time his employés. Their families are still in the enjoyment of *jágírs*. No trustworthy statistics have been obtained of any of the *ilákas* composing this *tahsíl* relating to periods antecedent to British rule, with the exception of Phúlgirán, of which the Sikh *jama* from A.D. 1840 to 1846, appears to have been Rs. 7,749. It was reduced in 1847 by the Regency Administration to Rs. 6,022.

The *tahsíl* of Kahúta is composed of five fiscal divisions, or *ilákas*—namely, Jasgam, Nurai, Kahru, Kahúta and Kallar. The fiscal history of Jasgam and Nurai, during Sikh rule, is precisely similar to that of the Murree *tahsíl*. For some years the collections were made by a man locally celebrated for his sagacity, Nasru Khán of the Narar branch of Sattis, who died at a very advanced age. Cash assessments are said to have been made in 1840, and to have lasted until 1846, but no reliable details have been obtained. These *ilákas* appear to have been given in *jágír* to Mahárája Guláb Singh in A.D. 1831. The assessments of Kahru and Kahúta, which also formed part of Mahárája Guláb Singh's *jágír* have been obtained from various sources. The history of these subdivisions is the same as that of the other *ilákas*. The assessments from 1840 to 1846 were :—Kahru, Rs. 21,036 ; Kahúta, Rs. 12,234.

The *iláka* of Kallar was managed by different *kárdárs* from 1804 to 1832, under the direct orders of Mahárája Ranjít Singh, and the rent was taken by appraisement of crop. In 1832 cash assessments were introduced. Details are only forthcoming from 1838. The *iláka* passed into the hands of Mahárája Guláb Singh in 1843, and was managed on the same principles as the other portions of his *jágír*, the only difference being that the *iláka* was in the plains, and could not offer the same resistance to the Mahárája as the *ilákas* in the hills. The statement in the margin shows

Iláka.	From 1838 to 1842.	From 1843 to 1844.	From 1845 to 1846.	Regency, 1847.
Kallar ..	35,018	62,459	55,482	45,993

CHAPTER VI.

TOWNS, MUNICIPALITIES, AND CANTONMENTS.

Chapter VI.

Towns, Municipalities, and Cantonments.

General statistics of towns.

At the census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the following places were returned as the towns of the Ráwalpindi district :—

Tahsil.	Town.	Persons.	Males.	Females.
Rawalpindi	Rawalpindi	52,975	35,985	16,990
Attock	Hazro	6,533	3,430	3,103
	Attock	4,210	2,753	1,457
	Campbellpur	1,467	983	484
Murree	Murree	2,489	1,924	565
Pindigheb	Pindigheb	8,583	4,392	4,191
	Makhad	4,195	2,062	2,133
Fatehjang	Fatehjang	4,875	2,736	2,139

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII., while further particulars will be found in the Census Report in Table No. XIX. and its appendix and Table No. XX. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings ; and statistics of births and deaths, trade and manufactures, wherever figures are available.

Ráwalpindi town : Description.

The town of Ráwalpindi lies in north latitude 33° 37′ and east longitude 73° 6′, and contains a population of 52,975 souls. It is situated on the north bank of the river Leh, a muddy sluggish stream, here flowing between lofty and precipitous banks, and forming the natural boundary between the city and the cantonments which stretch from east and west along both sides the Grand Trunk road, on the south bank. The civil lines stand at the north-east extremity of cantonments ; and distant about a mile from the western extremity are the railway lines and workshops. Being placed on low-lying ground, and possessing no lofty domes or minarets, the city is almost invisible to the traveller until he is actually within it. The ground in the immediate vicinity is very fertile, and north and north-eastward a succession of well-cultivated fields, broken by occasional groups of trees, seems to stretch to the very base of the Margalla range and the Murree hills which bound the horizon in that direction. The difficulty of

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Towns, Municipalities, and Cantonments.

Ráwalpindi town: Description.

obtaining water, except by raising it at great expense from the Leh, makes it impossible for any but the wealthiest inhabitants to maintain gardens; but the existence of a few in the suburbs, notably that of Sirdár Sujan Singh, shows that the taste is not wanting, and lends some beauty to an otherwise uninteresting town. Close to the town too, is the large and handsome public garden, maintained by the Municipal Committee.

Itself a creation of modern times, Ráwalpindi possesses no architectural beauties, no interesting relics of antiquity, but it is distinguished by an air of comfortable prosperity. The old fort has been destroyed, and no trace of the old defences remains. Instead, high brick-houses everywhere meet the eye in all eccentricities of design, the newer ones bearing witness to the spread of European tastes among their owners. The north-western corner is the ancient part of the town, and there the *bázárs* are narrow and crooked, in the style of most native cities of small size; but elsewhere the streets are broad, straight, handsome, and regular; and as a result of this, and of the excellent drainage and sanitary arrangements, Ráwalpindi presents a cleaner appearance than probably any other native town in Northern India. The Carnac Ganj is a most spacious square; the name of Colonel Cracroft, Deputy Commissioner, Settlement Officer, and Commissioner of Ráwalpindi for a number of years, is indissolubly connected in the minds of the inhabitants with these as with many other works of public utility. The scarcity of water has already been noticed. It is met with only at a great depth; and consequently in the hot weather is frequently sold at a high price. This defect, it is hoped, will soon be remedied, a scheme for bringing water by a channel from the river Kurang, nine miles distant, having recently been sanctioned. In cantonments water is met with at a slightly easier depth, and the population is smaller. Trees have therefore been freely planted, and give the station a very pleasing appearance; occasional pines lending it an almost European aspect. The view, however, is very dreary; a vast undulating plain cut up and broken in every direction by deep ravines, stretching away to the horizon, west, south and east, unbroken save by a solitary peak, the eastern scarp of the Khán-i-Márat hill, whose resemblance to the celebrated rock has gained for it among Europeans the name of "Gib." The fort, a most unpicturesque building, which contains the arsenal, is situated at the eastern point, but can scarcely be said to overlook the station. The *sadr bázár* is of great size, and contains shops of all descriptions. The civil lines contain the Commissioner's and Deputy Commissioner's Courts, the Treasury, and the Jail. Beyond the Jail lies the Park; an extensive wilderness planted thickly with trees and shrubs, and intersected by mazy, winding, paths and drives. In it are several ponds, one thickly covered with water lilies; and wild fowl, hares, jackals and foxes roam at large. It is a favourite evening and morning resort of the Europeans of the station. The

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Taxation, trade, &c.

levied by the Municipal authorities on articles brought within the city or the cantonments; a fixed proportion being paid to the Cantonment Committee. Commercially, Káwalpindi acts as the feeder of the cantonments, and for that purpose all kinds of articles are collected there. A considerable portion of the trade of the province with Kashmír passes through the city, a portion which, in 1882, amounted to 31 per cent. of the imports and 16 per cent. of the exports, chiefly in *charas* and raw silk imports, and iron and tea exports. Wheat and other grains are largely collected and exported to other parts of the province. Some of the commercial houses have very extensive dealings; and there are several native banking-houses of high standing. There are no manufactures or industries of importance. The chief articles manufactured are *súsi*, a coarse kind of cloth, dyed blue and red and used for women's attire; cotton cloth; shoes; coarse blankets, the superior sort selling for Rs. 6 each; combs and snuff. A more detailed notice of some of the industries of the town will be found in the note, given at page 90.

Population and vital statistics.

The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ..	1868	28,586	17,884	10,702
	1881	52,975	35,985	16,990
Municipal limits	1868	19,228	..	..
	1875	20,802	..	..
	1881	25,442	..	..

Town or suburb.	Population.	
	1868.	1881.
Rawalpindi town	19,228	25,442
Civil lines		1,348
Cantonments	9,358	26,190

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the census of 1868 are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The Settlement Officer wrote as follows in the district report on the census of 1881 regarding the increase of population:—

"The population of Ráwalpindi has increased from 19,228 to 25,442, or by 32 per cent. The increase in the cantonment population is from 9,358 to 26,190, exclusive of the civil lines, and including the civil lines to 26,785. The number of the inhabitants has very nearly trebled. The increase is greatest in males. It is a well known fact that the growth of the cantonment population has been by leaps and bounds of late, but in the population entered in the returns there must be a large temporary element. At the time of the census there were great numbers of Commissariat employés stationed in Ráwalpindi, to mention one source. The opening of the line of railway and the presence of a large body of railway officials and employés is another source."

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Towns, Municipalities, and Cantonments.

Population and vital statistics.

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881. The annual birth and death-rates per

Year.	Birth Rates.			Death Rates.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868 ..	..	..	..	5	5	4
1869 ..	..	..	..	56	50	65
1870 ..	17	14	22	46	45	48
1871 ..	36	33	41	48	50	46
1872 ..	36	19	17	39	34	45
1873 ..	32	18	14	41	40	43
1874 ..	32	15	17	39	37	43
1875 ..	41	21	20	39	37	42
1876 ..	37	20	17	44	38	53
1877 ..	34	18	16	39	37	42
1878 ..	38	21	18	93	93	94
1879 ..	30	16	14	144	146	142
1880 ..	32	17	15	61	65	55
1881 ..	43	22	20	51	53	49
Average	36	19	17	57	56	59

mille of population since 1868 are given in the margin, the basis of calculation being in every case the figures of the most recent census. The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Town of Hazro.

Hazro is a pretty little town of 6,533 inhabitants, situated in the middle of the fertile Chach valley, lying between the Indus and the dry ravines and desolate sand-hills of the Campbellpore plain. Its white mosques and spires, relieved by occasional palm trees rising from the midst of waving fields, are visible from a great distance. The scene of the great battle in which, in A.D. 1008, Sultán Mahmúd Ghaznavi defeated the united forces of the Rájas of Hindustán and the infidels of the Panjáb with a slaughter of 20,000 men, it was afterwards fixed upon by some of the Pathán followers of that chieftain to be the site of their colony. Frequently looted in the unsettled times prior to British rule by Pathán marauders from the neighbouring hills and from beyond the Indus, it never attained any position beyond that of a large village, but has now greatly increased in size and prosperity. Grains of all kinds are collected from the rich country round about, and traders bring their wares from Yúsufzai and the neighbouring independent territory. An excellent quality of snuff is manufactured in large quantities. All these goods are exported in exchange for European piece-goods, indigo, &c. The town is nearly surrounded by a wall, and the *bázars* are neat and clean. Of public buildings, there are a police station, good school-house, dispensary, and a Municipal Committee house, which is occasionally used as a court. The Municipal Committee consists of three *ex-officio* members and 11 nominated by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV., and is entirely derived from the octroi tax. It is to be regretted that the Panjáb Northern State Railway does not pass close to the town, for though only a few miles distant, the road to the nearest station is an expensive one to maintain, owing to the swampy nature of the country which it has to traverse. The population is half Pathán half Hindu. The population as

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Towns, Municipalities, and Cantonments.

Town of Hazro.

ascertained at the enumerations of 1868, 1875, and 1881 is shown in the margin. It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The details in the margin give the population of suburbs.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ..	1868	6,491	3,483	3,008
	1881	6,533	3,430	3,103
Municipal limits ..	1868	7,280	..	..
	1875	7,950	..	..
	1881	6,533	..	..

Town or suburb.	Population.	
	1868.	1881.
Hazro town ..	6,491	6,282
Artak ..		251

The figures for the population within municipal limits according to the census of 1868 are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Attock town.

The importance of Attock is or was due to the commanding position of the fort, built on a road overlooking the bridge of boats over the Indus, and therefore forming one of the chief defences of our line of communication with the Frontier. The *bázár*, formerly located within the fort, is now situated on the rocks below. The population numbers 4,210. Above Attock, the Indus is upwards of a mile in breadth, and from the rocks on which the station is built the eye wanders over a vast expanse of sand and water resembling an inland sea. A short distance above the fort it is joined by the Kábul river from the west, and their combined waters then force their way, flowing with great speed, and broken at one point into a tremendous whirlpool by the rocks of Jalália and Kamália, through the narrow rocky channel. Three miles below the fort is the magnificent iron bridge which conveys the Panjáb Northern State Railway and, by a subway, the Grand Trunk road over the river, and has thereby practically taken away the strategical value of the fort. The bridge is separately described below.

At Attock the Indus was passed by Alexander by a bridge of boats built by Hephæstion and Taxiles, his ally. The fort was built by Akbar in 1581 A.D. on his return from an expedition against his brother Mirza Hakím, Governor of Kábul, who had invaded the Panjáb. He gave it the name of Attak Banáras in contradistinction to that of Katak Banáras, the chief fort at the other extremity of his empire. General Cunningham believes the name to be of greater antiquity, and identifies its root with that of Taxila, and both with the name of the Taka tribe, who in ancient time seem to have held the country between the Márgalla pass and the Indus. At the same time Akbar established the ferry, and imported a colony of boatmen from Hindustán, the descendants of which still live at Malláhtola, and enjoy the revenue of a village in Chach, which was granted by Akbar for their support. In 1812 Ranjít Singh surreptitiously seized the fort from the Wazír of Kábul, and it remained in possession of the Sikhs until the close of the first

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Attock town.

Sikh war. In 1848 it was gallantly defended by Lieutenant Herbert, but ultimately captured by the Sikh rebels. Since the close of that rebellion it has been occupied by the British troops. The present garrison consists of detachments from a battery at Campbellpore and from the British Infantry regiment at Naushehra. The bridge was opened for traffic in June 1883, and is guarded by a detachment from one of the Native Infantry regiments at Ráwalpindi. Till the railway bridge was completed, a bridge of boats in the cold season and rains and a ferry in the summer used to be maintained over the Indus at Attock. The crossing is dangerous on account of a whirlpool formed by the junction of the Kábul river with the Indus, which takes place just above, or almost opposite, Attock. Below the junction are two rocks, known by the names of Kamália and Jalália, which jutting into the river, render the passage still more dangerous. Boats are not unfrequently dashed against them. The names are derived from Kamál-ud-dín and Jalál-ud-dín, sons of the founder of the Roshnai sect, who were flung from these rocks for adherence to their father's heresy during the reign of Akbar.

The principal merchants in the town are the Paráchas, an enterprising Mussalmán race who penetrate into Central Asia, and there exchange Indian goods for those brought by the Russians and others from China, Thibet, and Tartary. The principal antiquities are the fort, and a handsome tomb known as the *kanjiri's*. The public buildings are the church, the court of the Assistant Commissioner in charge of the sub-division, police station, staging bungalow, two *sarais*, a school-house and dispensary. A *tahsíl* building is in course of erection. The Municipal Committee consists of three *ex-officio* members and seven nominated by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV., and is chiefly derived from octroi. The population as ascertained at the enumerations of 1868 and 1881 is shown in the margin. The details in the margin give the population of suburbs. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Year of census.	Persons.	Males.	Females.
1868	3,842	2,366	1,476
1881	4,210	2,753	1,457

Town or suburb.	*Population.*	
	1868.	1881.
Attock Town ..	2,077	2,329
Mallahitola ..	1,267	1,761
Cantonments ..	498	120

Attock bridge.

The Attock bridge consists of five spans of steel girders (Wipple Murphy type); two of these spans over the main channel of the river are 308½ feet span, and the remaining three, through which water only passes during the flood season, are 257½ feet span. The girders are 25 feet in depth, and the bottom of the lower beam is 115 feet above low water level; thus the top of the girders is 140 feet above water level. The rails are laid on the top of the girders; below is a subway, metalled with asphalt, adapted for ordinary road traffic; it is 18 feet wide and 20 feet high, and will

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Attock bridge.

pass every description of vehicle or beast. The girders are supported on wrought iron trestle piers consisting of four standards and four radiating struts grouped together, and meeting at the top in a wrought iron entablature; the standards and struts are braced together horizontally at every 25 feet in height, and there is also a diagonal vertical bracing between each of the horizontal bracings. The standards and struts are founded on the solid compact rock forming the bed of the river which has been cut away to depths varying from 6 to 12 feet for their reception. No. 3 pier in mid-stream is founded upon a sub-aquean rock sub-merged with 5 or 6 feet of water even in the cold season. In the cases of the other piers the rock was dry when the foundations were constructed. As a protection against wreckage, logs, and floating timber during floods, piers Nos. 2, 3, and 4 are guarded with masonry cut-waters on their up-stream falls; these cut-waters are 100 feet in height, and would protect the piers against accident from any flood that has yet been recorded. The abutments are of solid limestone block in coarse masonry, very massively constructed; local blue limestone has been used, but Taraki sandstone has been freely introduced in the arches, coigns, and cornices. Preparations for the construction of the bridge were commenced in 1880; an actual commencement was made in December 1881; by September 1882 the piers were completed; meantime, in July 1882, the erection of the first two spans (257½ feet) of girders was commenced, and they were completed in August 1882; the fifth span of girders (also 257½ feet) was commenced in November 1882, and completed in January 1883; the erection of the timber staging for the two large spans (3rd and 4th) was commenced in October 1882, and completed in March 1883; on the latter date the erection of the large girders commenced; they were self-supporting by the end of March 1883, but not entirely completed before the end of April. The bridge was tested and reported ready for traffic on 12th and 13th May, and formally opened on the birth-day of Her Majesty the Queen-Empress.

Campbellpore Cantonment.

Campbellpore is garrisoned by an Elephant Battery (formerly stationed at Attock) and by a Field Battery, a detachment from which is posted at Attock fort. The inhabitants number 1,467. The river Harro, which skirts the cantonment, affords fair fishing; and urial, ravine deer, sand grouse, and *chakor* are to be found on the neighbouring hills. There are no public buildings and no staging bungalow, and the railway station is two miles distant. The adjacent village (Kámalpur) is a small place, inhabited by Saiyads, and of little interest. The population as ascertained at the enumerations of 1868 and 1881 is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Year of census.	Persons.	Males.	Females.
1868 ..	1,833	1,260	573
1881 ..	1,467	983	484

Murree Sanitarium: Description.

The Sanitarium of Murree lies in north latitude 33° 54′ 30″ and east longitude 73° 26′ 30″ at an elevation of 7,517 feet above

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Murree Sanitarium: Description.

sea-level, and contains a standing population of 2,489 inhabitants, which is, however, enormously increased during the season by the influx of visitors and their attendant servants, and shop-keepers. The most accessible hill station in the Panjáb being distant from Ráwalpindi only a five hours' journey by tonga *dák*, it is perhaps also the most beautiful. The charms of its scenery, and its pleasant rides and walks; the ever present vista of pine-covered hills and valleys; the magnificent views obtained in the spring and autumn of the snow-crowned mountains of Kashmír; the gorgeous sunset and cloud effects seen daily during the rains;—have been too often described to require more than a passing notice here. The climate is that of an ideal English summer; the cuckoo's note is heard in the valleys up to July, and in May and June the luxurious growth of wild white roses literally fills the air with perfume. The extremities of the summit are known as Pindi point and Kashmír point. Of these the latter is the higher; but the greatest height (7,517 feet) is attained by an eminence between them. They are connected by a road, about three miles long, which traverses the entire station; and the houses of the residents nestle against the hill among the trees on both sides of the summit. Below the main road, nearly at its middle point, stands the Club, immediately beneath which the cart road from Ráwalpindi terminates. From this point starts the road for Cliffden barracks, one mile distant, where are stationed the married women and families of the troops quartered at Murree and its neighbourhood. Close to the Club, on the same side of the road, but on an eminence above it, is the Anglican Church, and on a corresponding eminence on the other side are the barracks and offices of the *depôt*. Between this point and the post office, situated about a quarter of a mile further on towards Kashmír point, are the shops for the sale of European goods; and beneath, on the steep hill side, is the native *bázár*. The latter, owing to the constant supervision of the Assistant Commissioner and his staff, is always very clean and neat and perfectly drained. From the post office the road to Kashmír branches off, passing within the station, the telegraph office, Court of the Commissioner and the old Secretariat, and skirting the Ghariál camp, four miles from Murree. Opposite the post office is the Assistant Commissioner's Court and Treasury, whence diverges the road to the Gullies and Abbottábád, which passes through camp Kuldannah two miles below Murree. All these thoroughfares, formerly almost impassable in wet weather, have been greatly improved of late years. The water-supply is obtained from springs over which covered tanks are built, in which the water is allowed to accumulate. The supply is consequently limited, and in the hottest part of the season there is sometimes a dearth. There is also an ever-present danger of contamination of their sources from the careless way in which even European residents frequently neglect to control the conservancy of their households. The population in the season is chiefly drawn from Ráwalpindi, but considerable detachments of visitors are drawn from Lahore, Siálkot, Pesháwar and Mooltán, and there are few stations in the plains entirely unrepresented.

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Murree Sanitarium: Description.

Further details will be found in the guide books written by Dr. Ince and Mr. Peacock, Assistant Commissioner, respectively. The former contains a greater quantity of general information, while the latter is of more recent date.

The Murree ridge upon which the station is situated, forms a lateral spur of the Himalayas, running down at right angles to the plains with a general direction from north-east to south-west, and flanked on either side by parallel lines of hill. On approaching Murree from the plains, the first point at which the range assumes the proportions of a mountain is at Tret, 25½ miles from Rawalpindi. From this point it rises rapidly, and at Pindi point the south-west extremity of the station reaches a height of 7,266 feet. From this point the ridge stretches due north-east for about 3½ miles still rising, until, at Kashmír point, the north eastern extremity, it reaches the height of 7,507 feet. The height is not, however, uniform, but rises and falls in a series of points, the strata which form the topmost ridge, a few feet only in width, being traceable throughout. Beyond Kashmír point the Murree range sinks abruptly and branches off into the hills of Topa to the east, and Kuldannah to the west. These hills shut in the northern ends of the valleys into which the Murree ridge sinks on either side. Both are richly wooded, and are, or used to be, favourite resorts for pic-nic parties from the station. Kuldannah, however, has recently been occupied as a site for barracks. The Murree ridge itself on its north-west side has a comparatively gentle slope, and is clothed with a dense forest of pines and chesnuts. The valley below is deep and irregular, and the range on the other side bare and steep, higher than the Murree ridge. On the other side the ridge sinks more abruptly into the valley shut in above by Topa, and is comparatively bare of trees. The valley below is wide and open, richly cultivated and studded with villages, while the hill side beyond it slopes less rapidly and is thickly clothed with forest. The scenery upon the wooded side of the Murree ridge is not surpassed in any of the Panjáb hill stations, and when the Kashmír hills are clothed with snow, they form a magnificent background to the view. During the summer months, however, snow lies upon them only in patches.

The houses of the European visitors are scattered along both sides of the Murree ridge from Pind point to Kashmír point, but are most frequent upon the wooded or north-west slopes of the hill. They are connected by broad and easy roads, of which the principal is the Mall extending nearly from end to end of the station. In rainy weather, however, these roads, like the cart road from Ráwalpindi, become muddy and slippery to a degree that renders locomotion extremely difficult. The clayey soil retains the moisture, and the roads, once thoroughly cut up, require several days of dry weather before they resume their ordinary appearance. The climate of Murree is said to be admirably adapted to the British constitution. The coldest months are December, January and February. The lowest temperature recorded was 21°. This occurred in January and again in February 1864, and during these

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Murree Sanitarium: Description.

hottest month is usually July but the highest temperatures recorded, 93° and 96°, have occurred in June 1860 and in June 1867. Rain falls generally in April and May, but the heaviest rain is in July and August. The highest monthly falls recorded were 23 inches in August 1867, and 22½ in July 1869. Hail storms are common in April and November, and heavy thunder-storms during the rains. Earthquakes occur almost every year, sometimes more than once, but they have never been known to result in any damage.

History.

The site of the station was selected in 1850, and in 1851 troops were first quartered there. The permanent barracks were erected in 1853. During the Mutiny, the Dhúnds, a tribe inhabiting the neighbouring hills, incited by the Hindustánís of the station, made an attack upon Murree, but timely notice of their intentions having been given, their ill-armed levies were easily dispersed. In 1858, and again in 1867, there were epidemics of cholera; and the mortality was very great. Of late years also there have been occasional visitations of the disease, generally importations from the plains. Up till 1876 Murree was the summer head-quarters of the Local Government, which has now forsaken it for Simla. An Assistant Commissioner is stationed in independent charge of Murree during the season.

Institutions and public buildings.

The Anglican Church is large, spacious, and finely situated. There are also a Roman Catholic and a Presbyterian Church. Two miles below the station is the Lawrence Asylum for military orphans, which has already been described in Chapter IV. Two bridle roads lead to it, one starting from Pindi point, and the other from the Club. The finest public building is the post office; the courts of the Commissioner and Assistant Commissioner and the telegraph office, are all most unpretentious edifices. In the *bázár* are the *tahsíldár's* court and the police station. Besides these there are the Club, the Assembly Rooms, branch of the Alliance Bank of Simla, and the Dispensary. There are several excellent European and Pársi shops and three hotels: the shop-keepers and hotel managers of Ráwalpindi migrating to Murree during the summer months. Rowbury's hotel is the ancient Government house; and what was once the Secretariat is now a deserted building. The Murree Brewery, which has already been alluded to, is at Gora Gali, six miles below Murree by the cart road, where the houses of the manager and his assistant make up a considerable colony.

Taxation, trade, &c.

The municipality of Murree was first constituted in 1867. It is now a municipality of the first class. The Committee consists of the Deputy Commissioner as President, Assistant Commissioner in charge of Murree as Vice-President and Secretary, the Officer Commanding the Depôt, Civil Surgeon and Executive Engineer as *ex-officio* members, and six other members, of whom two are nominated by the Deputy Commissioner, and four elected by the residents. Table No. XLV. shows the income of the municipality for the last few years. It is derived chiefly from the sale of timber grown within municipal limits. No octroi is levied. The chief taxes are the conservancy cess and the house

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Taxation, trade, &c.

tax, at three per cent. on the annual rental. A considerable amount is also realized by the sale of permits for the cutting of grass and fire wood within the municipal boundaries, cutting without such permits being strictly forbidden and punishable with fine. During the summer months there is a considerable trade with Ráwalpindi and the plains generally in food stuff; and fruit is largely imported from Kashmír. It is at present under consideration to construct a railway from Ráwalpindi to Murree, which it is hoped will attract even a greater portion of the Kashmír trade than is at present carried by this route. The Murree Brewery, situated just outside the municipal boundaries, is the cause of considerable traffic, importing hops and barley, and exporting beer.

Population and vital statistics.

Year of census.	Persons.	Males.	Females.
1868 ..	1,346	984	362
1881 ..	2,489	1,924	565

The population as ascertained at the enumerations of 1868 and 1881 is shown in the margin. The details in the margin give the population of suburbs.

Town or suburb.	*Population.*	
	1868.	1881.
Murree town ..	638	6[illegible]8
Civil lines ..	708	1,821

Both enumerations were made in the depth of winter, and represent only the comparatively small permanent population. It is estimated that the population in the season numbers nearly 8,000 souls. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Pindigheb town.

Pindigheb, the capital of the *tahsíl* of the same name, is a small town of 8,583 inhabitants, and the ancestral seat of the chief of the Jodrah clan of Rájpúts, who rose to political prominence in the 13th century, and who founded the town. It lies on the road between Ráwalpindi and Kálábágh. The general appearance is mean, and there are no buildings of importance. It contains the *tahsíl* building, a *thánah*, dispensary, *dák* bungalow, and school. The Municipal Committee consists of three *ex-officio* members and 12 members nominated by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV., and is derived almost entirely from octroi. There is considerable trade in country produce—grain, cotton, oil, and wool; and country cloth and soap are manufactured for export across the Indus. The neighbouring country is famous for its excellent breed of horses, but owing to scarcity of water, and consequent absence of pasture, colts are generally sold across the Indus after being kept for one year only.

Year of census.	Persons.	Males.	Females.
1868 ..	8,240	4,148	4,092
1881 ..	8,583	4,392	4,191

The population, as ascertained at the enumerations of 1868 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

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Town of Makhad.

Makhad is a small town of 4,195 inhabitants, situated on the left bank of the Indus, in the extreme south-west corner of the district. It was formerly of importance as the terminus of the Indus Steam Flotilla, which has now been superseded by the railway. The Municipal Committee consists of three *ex-officio* members and 11 nominated by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV. and is derived almost entirely from octroi. The principal traders are the Parácbas, who have already been noticed in connection with Attock. It has no buildings of importance, except a *sarai* where the Municipal Committee holds its meetings, and a *thánah*. The population, as ascertained at the enumerations of 1868 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Year of census.	Persons.	Males.	Females.
1868 ..	4,252	2,185	2,067
1881 ..	4,195	2,062	2,133

Fatehjang town

Fatehjang, a large village rather than a town, of 4,875 inhabitants, lies on the high road from Ráwalpindi to Kálábágh, and is also a station on the railway connecting these places. The route from Peshawar through Bágh Niláb, the Salt range, and Rámnagar, also traverses it; and it was formerly a place of some importance, but lost much of its trade when the Grand Trunk road was taken through Ráwalpindi. Petroleum is found in the neighbourhood, and is largely exported to supply the gas-works at Ráwalpindi Cantonment. The town contains one rather handsome bázár, the *tahsíl* building, a *dák* bungalow, *thánah*, and dispensary; and there is an encamping-ground and *sarai*. No Municipal Committee has beeneconstituted. The population, as ascertained at the enumerations of 1868 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881.

Year of census.	Persons.	Males.	Females.
1868 ..	4,662	2,483	2,179
1881 ..	4,875	2,736	2,139

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

RÁWALPINDI DISTRICT.

(INDEX ON REVERSE).

"ARYA PRESS," LAHORE.

STATISTICAL TABLES.

Table No. II, showing DEVELOPMENT.

1	2	3	4	5	6	7
Details.	1853-54.	1858-59.	1863-64.	1868-69.	1873-74.	1878-79.
Population ..	..	..	..	711,256	..	820,512
Cultivated acres ..	..	..	..	957,498	969,904	969,904
Irrigated acres ..	..	..	..	16,937	18,070	16,070
Ditto (from Government works) ..	..	..	..	..	..	..
Assessed Land Revenue, rupees ..	..	..	..	7,31,744	7,28,068	7,30,842
Revenue from land, rupees ..	..	..	..	6,79,211	6,89,999	6,84,727
Gross revenue, rupees ..	..	..	..	8,88,792	8,95,288	9,85,859
Number of kine ..	..	..	..	91,376	169,016	220,902
" sheep and goats ..	..	..	..	1,30,006	176,211	144,985
" camels ..	..	..	..	7,386	7,626	23,854
Miles of metalled roads ..	..	..	..	1,216	128	97
" unmetalled roads ..	..	..	..		1,183	1,123
" Railways ..	..	..	..	..	..	..
Police staff ..	..	..	815	1,089	1,020	1,026
Prisoners convicted ..	1,025	2,639	2,119	3,834	3,620	5,452
Civil suits,—number ..	868	733	2,906	7,241	8,915	11,710
" —value in rupees ..	62,955	94,459	1,70,053	3,10,274	4,90,625	5,88,954
Municipalities,—number ..	..	..	..	3	4	6
" —income in rupees ..	..	..	..	61,824	70,891	98,521
Dispensaries,—number of ..	..	..	..	2	8	9
" —patients ..	..	..	..	18,769	50,113	81,354
Schools,—number of ..	..	..	83	125	95	85
" —scholars ..	..	..	2,465	5,062	6,250	5,662

Note.—These figures are taken from Tables Nos. I, III, VIII, XI, XV, XXI, XLI, XLV, L, LIX, and LXI of the Administration Report.

Table No. III, showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	Annual rainfall in tenths of an inch.																	
Rain-gauge station.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	Average.
Rawalpindi ..	183	167	376	164	302	328	265	326	383	550	367	334	298	337	203	255	346	307
Pindigheb ..	212	215	210	95	127	131	320	161	207	187	153	250	191	125	301	157	259	185
Murree ..	..	..	283	414	572	496	634	391	570	666	644	517	508	..	486	50	263	471
Gujar Khan ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	12	415	214
Attock ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	80	266	173
Fatehjang ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	12	290	151
Kahuta ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	351	361

Note.—These figures are taken from the weekly rainfall statements published in the *Punjab Gazette*.

Table No. IIIA, showing RAINFALL at head-quarters.

1	2	3	1	2	3
	ANNUAL AVERAGES.			ANNUAL AVERAGES.	
MONTHS.	No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.	MONTHS.	No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.
January ..	4	18	September ..	6	32
February ..	5	22	October ..	2	8
March ..	6	22	November ..	1	5
April ..	3	20	December ..	2	13
May ..	3	13	1st October to 1st January ..	5	26
June ..	4	21	1st January to 1st April ..	14	63
July ..	10	71	1st April to 1st October ..	34	221
August ..	8	64	Whole year ..	53	310

TE.—These figures are taken from Table No. XXIV of the Revenue Report, and from page 34 of the Famine Report.

Table No. IIIB, showing RAINFALL at Tahsil Stations.

1	2	3	4	5
	AVERAGE FALL IN TENTHS OF AN INCH, FROM 1873-74 TO 1877-78.			
TAHSIL STATIONS.	1st October to 1st January.	1st January to 1st April.	1st April to 1st October.	Whole year.
Gujar Khan ..	..	..	..	..
Attock ..	..	..	..	..
Kahuta ..	..	..	..	..
Murree ..	45	28	437	510
Pindigheb ..	..	..	..	..
Fatahjang ..	..	..	..	..

NOTE.—These figures are taken from pages 36, 37 of the Famine Report.

Table No. IV, showing TEMPERATURE.

1	2	3	4	5	6	7	8	9	10
	TEMPERATURE IN SHADE (IN DEGREES FAHRENHEIT).								
	May.			*July.*			*December.*		
YEAR.	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.
8-69 ..	118·3	55·3	84·3	118·4	69·0	82·0	78·1	30·7	53·70
9-70 ..	118·1	58·6	89·4	118·3	66·4	89·40	78·3	23·7	52·5
0-71 ..	121·0	58·5	88·9	114·4	70·4	91·1	76·4	27·4	53·05
1-72 ..	118·2	52·6	86·5	116·2	69·4	89·5	81·7	28·5	54·5
2-73 ..	116·3	55·3	85·20	107·9	69·3	90·35	82·3	29·8	55·75
3-74 ..	116	58	81·00	120	72	92·20	80	27	55·5
4-75 ..	120·5	57·3	86·15	110·1	69·2	86·38	79·8	25·3	52·10
5-76 ..	113·0	62·0	89·05	115·1	70·8	90·01	67·3	34·0	52·16
6-77 ..	107·0	81·9	55·0	114·0	88·9	69·0	72·8	52·7	31·9
7-78 ..	105·0	78·5	59·2	110·0	89·5	67·2	68·1	51·5	33·4
8-79 ..	95·5	75·7	55·1	110·5	86·8	68·2	75·0	50·6	28·9
9-80 ..	114·0	85·3	62·2	105·0	86·9	60·1	77·0	49·3	28·9
0-81 ..	109·0	53·1	85·8	104·0	61·1	83·1	78·0	31·9	31·6
1-82 ..	114·0	83·9	54·9	111·0	88·3	68·2	75·0	53·0	30·9

Table No. V, showing the DISTRIBUTION of POPULATION.

1		2	3	4	5	6	7	8	9
		District.	Tahsil. Rawalpindi.	Tahsil. Gujar Khan.	Tahsil. Attock.	Tahsil. Kahuta.	Tahsil Murree.	Tahsil Pindigheb.	Tahsil Fatahjang.
Total square miles		4,861	769	565	568	434	210	1,517	798
Cultivated square miles		1,517	307	250	211	99	29	278	343
Culturable square miles		379	54	30	40	10	3	171	71
Square miles under crops (average 1877 to 1881)		1,469	317	237	116	117	26	311	295
Total population		820,512	211,275	133,396	138,752	87,210	39,198	103,581	107,100
Urban population		85,327	52,975	..	12,210	..	2,489	12,778	4,875
Rural population		735,185	158,300	133,396	126,542	87,210	36,709	90,803	102,225
Total population per square mile		169	275	236	244	201	187	68	134
Rural population per square mile		151	206	236	223	201	175	60	128
Towns & Villages	Over 10,000 souls	1	1	..	..	..	..	..	..
	5,000 to 10,000	2	..	..	1	..	..	1	..
	3,000 to 5,000	13	..	..	3	1	1	7	1
	2,000 to 3,000	26	5	5	4	4	1	4	3
	1,000 to 2,000	121	22	15	30	12	2	15	25
	500 to 1,000	279	58	59	42	24	18	33	45
	Under 500	1,205	357	294	108	185	72	69	120
	Total	1,647	443	373	188	226	94	129	194
Occupied houses	Towns	12,591	8,629	..	1,255	..	410	2,260	637
	Villages	89,692	9,995	16,767	16,709	13,662	5,889	12,168	15,412
Unoccupied houses	Towns	4,788	2,645	..	497	..	619	664	363
	Villages	17,825	3,438	3,632	1,994	1,680	2,736	2,281	2,064
Resident families	Towns	19,393	13,389	..	1,605	..	491	2,987	1,011
	Villages	142,659	13,700	31,273	24,424	21,308	6,767	20,488	24,740

NOTE.—These figures are taken from Tables Nos. I and XVIII of the Census of 1881, except the cultivated, culturable and crop areas, which are taken from Tables Nos. I and XLIV of the Administration Report.

Table No. VI, showing MIGRATION.

1	2	3	4	5	6	7	8	9	10	11	12
DISTRICTS.	Immigrants.	Emigrants.	MALES PER 1,000 OF BOTH SEXES.		DISTRIBUTION OF IMMIGRANTS BY TAHSILS.						
			Immigrants.	Emigrants.	Rawalpindi.	Gujar-Khan.	Attock.	Kahuta.	Murree.	Pindigheb.	Fatahjang.
Jullundur	1,340	118	861	644	810	44	368	4	79	31	4
Hoshiarpur	1,408	54	894	611	722	42	504	7	93	22	18
Amritsar	2,807	868	765	624	1,556	47	1,085	6	46	44	23
Gurdaspur	2,371	145	801	469	1,281	46	847	27	119	31	20
Sialkot	6,217	296	824	564	3,451	320	2,114	63	80	75	114
Lahore	2,403	870	778	653	1,781	153	329	10	35	38	147
Gujranwala	3,739	248	842	597	2,692	130	752	35	23	48	59
Jhelum	11,363	8,951	630	604	2,636	2,959	1,665	578	108	2,381	1,106
Gujrat	3,496	474	846	586	1,887	104	1,063	54	42	248	58
Shahpur	2,066	350	786	591	1,045	115	430	47	28	331	70
Peshawar	3,509	3,736	693	770	931	84	2,234	33	26	123	78
Hazara	8,775	4,363	598	573	2,857	104	4,108	28	1,158	137	383
Kohat	583	2,684	645	775	138	1	180	2	2	251	9
N. W. P. and Oudh	14,919	..	749	..	11,532	161	2,660	26	312	146	82
Kashmir	14,381	..	716	..	5,885	1,859	1,902	1,646	3,251	142	296
Afghanistan	2,184	..	868	..	485	46	1,423	16	50	99	65
Europe, &c.	2,879	..	826	..	2,339	6	239	..	288	7	..

NOTE.—These figures are taken from Table No. XI of the Census Report of 1881.

Table No. VII, showing RELIGION and SEX.

1	2	3	4	5	6	7	8	9	10	11	12
	District.			Tahsils.							
	Persons.	Males.	Females.	Rawalpindi.	Gujar Khan.	Attock.	Kahuta.	Murree.	Pindigheb.	Fatahjang.	Villages.
Persons ..	820,512	..	..	211,275	133,396	138,752	87,510	39,198	103,581	107,109	725,155
Males ..	..	449,287	..	122,467	68,163	79,629	46,188	22,135	54,328	56,377	385,022
Females ..	..	..	371,225	88,808	65,233	59,123	41,022	17,063	49,253	50,732	340,133
Hindus ..	86,162	52,464	33,698	35,502	7,551	14,559	6,201	1,987	11,277	9,085	51,652
Sikhs ..	17,780	10,357	7,423	5,886	6,094	762	3,364	175	448	1,051	15,772
Jains ..	1,033	595	438	940	6	3	82	2	..	..	124
Buddhists ..	..	..	..	..	..	..	..	..	..	..	..
Zoroastrians	169	112	57	161	..	6	..	..	2	..	5
Musalmans ..	711,546	382,856	328,690	165,734	119,734	123,097	77,563	36,620	91,839	96,959	657,346
Christians ..	3,822	2,903	919	3,052	11	325	..	414	15	5	276
Others and unspecified	..	..	..	..	..	..	..	..	..	..	..
European & Eurasian Christians..	3,712	2,830	882	2,956	11	319	..	407	15	4	..
Sunnis ..	706,580	380,222	326,358	164,770	118,011	122,802	77,234	36,584	90,567	96,612	652,651
Shiahs ..	4,959	2,629	2,330	964	1,723	290	329	35	1,271	347	4,639
Wahabis ..	7	5	2	..	..	5	..	1	1	..	6

Note.—These figures are taken from Tables Nos. III, IIIA, IIIB of the Census of 1881.

Table No. VIII, showing LANGUAGES.

1	2	3	4	5	6	7	8	9
Language.	District.	Distribution by Tahsils.						
		Rawalpindi.	Gujar Khan.	Attock.	Kahuta.	Murree.	Pindigheb.	Fatahjang.
Hindustani ..	19,267	15,434	187	2,982	31	372	153	129
Bagri ..	37	37	..	..	..	..	..	..
Panjabi ..	772,276	188,772	182,095	120,522	87,135	38,153	97,880	106,839
Bilochi ..	2	..	1	..	..	..	1	..
Pashtu ..	2,0809	962	86	14,087	38	49	5,513	74
Tibeti ..	73	73	..	..	..	..	..	..
Kashmiri ..	3,321	2,020	112	887	2	215	37	48
Nepalese ..	2	..	..	1	..	..	1	..
Persian ..	262	126	..	124	4	2	1	3
English ..	3,468	2,929	11	103	..	408	14	5

Note.—These figures are taken from Table No. IX of the Census Report for 1881.

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Total Numbers.			Males, by Religion.				Proportion per mille of population.
		Persons.	Males.	Females.	Hindu.	Sikh.	Jain.	Musalman.	
	Total population	820,512	449,287	371,225	52,464	10,357	595	382,856	1,000
6	Pathan	36,465	20,666	15,799	..	..	..	20,666	44
1	Jat	47,935	26,752	21,183	1,150	371	6	25,219	58
2	Rajput	146,536	76,322	69,214	635	107	..	75,580	177
68	Gakkhar	10,667	5,549	5,118	..	..	..	5,549	13
12	Awan	124,834	65,881	58,953	..	..	..	65,881	152
8	Gujar	25,403	13,695	11,708	156	1	..	13,538	31
17	Sheikh	25,524	14,399	11,125	..	..	..	14,398	31
37	Mughal	25,169	13,510	11,659	..	..	..	13,510	31
3	Brahman	18,523	10,726	7,797	9,987	730	4	..	23
24	Saiyad	20,422	11,281	9,141	..	..	..	11,281	25
21	Nai	11,996	6,486	5,510	165	7	..	6,314	15
25	Mirasi	6,205	3,321	2,884	3	..	..	3,318	8
16	Khatri	41,135	22,940	18,195	17,039	5,759	..	142	50
10	Arora	12,181	7,000	5,181	6,449	499	..	52	15
47	Maniar	41,701	22,359	19,342	17	..	..	22,342	51
26	Kashmiri	23,803	13,718	10,085	12	..	..	13,706	29
4	Chuhra	22,046	12,926	9,120	2,309	650	..	9,960	27
19	Mochi	20,385	11,130	9,255	9	..	..	11,121	25
9	Julaha	37,001	19,582	17,419	152	6	..	19,424	45
15	Jhinwar	8,632	5,218	3,414	1,164	29	..	4,025	11
22	Lohar	12,226	6,678	5,558	119	24	..	6,535	15
11	Tarkhan	22,450	12,673	9,777	989	570	..	11,114	27
13	Kumhar	14,668	7,892	6,776	361	1	..	7,530	18
32	Dhobi	5,751	3,139	2,612	559	106	..	2,474	7
31	Darzi	6,169	3,360	2,749	21	..	..	3,339	7
23	Teli	12,384	6,528	5,856	41	..	..	6,486	15
30	Sunar	6,523	3,569	2,954	2,540	573	..	455	8

NOTE.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Persons.	Males.	Females.
5	Chamar	2,069	1,372	697
14	Banya	2,597	1,690	907
18	Biloch	906	539	367
27	Ahir	941	670	271
35	Faqir, miscellaneous & unspecified	970	545	425
38	Qassab	789	396	393
40	Jogi	2,081	1,271	810
42	Mallah	994	522	473
44	Khojah	1,220	719	501
63	Bhat	582	389	193
67	Lilari	1,285	668	617
88	Ehabra	1,015	578	437
89	Bazigar	667	362	305
98	Nat	580	314	266
99	Kori	1,475	1,096	379
104	Paracha	1,944	944	1,000
105	Lodha	385	233	152
119	Kurrei	623	356	267
127	Jaiswara	1,174	789	385
165	Tamboli	505	303	202

NOTE.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. X, showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
	DETAILS.	SINGLE.		MARRIED.		WIDOWED.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religions	All religions	245,649	150,555	180,847	171,601	22,791	45,862
	Hindus	25,949	10,817	23,849	16,527	3,166	6,354
	Sikhs	5,117	2,204	4,502	3,733	738	1,484
	Jains	311	120	220	223	55	25
	Buddhists	..	..	..	..	..	..
	Musalmans	211,757	136,864	152,315	150,929	18,784	40,897
	Christians	2,459	530	403	357	41	32
Distribution of every 10,000 souls of each age.	All ages	5,468	4,056	4,025	4,028	507	1,916
	0—10	9,968	9,870	31	128		2
	10—15	9,399	7,880	585	2,565	16	25
	15—20	7,524	2,469	2,392	7,293	82	292
	20—25	5,092	570	4,682	8,928	226	501
	25—30	3,172	181	6,464	9,087	364	782
	30—40	1,840	123	8,052	8,407	607	1,470
	40—50	603	124	8,362	6,848	1,095	3,228
	50—60	407	78	7,063	4,745	1,680	5,177
	Over 60	339	61	6,685	2,247	2,976	7,692

NOTE.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
YEARS.	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1877 ..	..	..	..	7,944	6,892	14,826	1	252	9,305
1878 ..	..	..	..	14,126	11,909	26,035	..	1,293	18,795
1879 ..	..	..	..	25,946	20,929	46,875	2,914	2,014	35,292
1880 ..	9,787	7,759	17,546	12,713	9,826	22,539	81	101	18,316
1881 ..	14,882	12,220	27,102	9,803	7,930	17,733	90	21	12,963

NOTE.—These figures are taken from Tables Nos. I, II, VII, VIII, and IX of the Sanitary Report.

Table No. XIA, showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total
January ..	995	1,524	5,517	2,780	2,117	12,933
February ..	831	1,178	3,523	2,029	1,695	9,252
March ..	874	1,168	3,035	1,529	1,698	8,209
April ..	840	1,345	2,771	1,244	1,152	7,352
May ..	1,142	2,322	3,616	1,415	1,149	9,644
June ..	1,554	2,251	3,743	1,503	1,128	10,179
July ..	1,459	1,773	3,209	1,368	1,073	8,882
August ..	1,127	1,539	2,838	1,694	1,151	8,349
September ..	1,145	1,849	5,032	1,943	1,382	11,351
October ..	1,624	2,765	5,364	2,293	1,734	13,650
November ..	1,622	4,138	4,733	2,287	1,727	14,507
December ..	1,723	4,188	3,494	2,454	1,821	13,680
Total ..	14,836	26,035	46,875	22,539	17,733	128,018

NOTE.—These figures are taken from Table No. III of the Sanitary Report.

Table No. XIB, showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January	626	974	4,365	2,440	1,632	10,237
February	530	754	2,700	1,695	1,313	6,992
March	536	717	2,080	1,218	1,199	5,750
April	526	845	1,740	1,014	830	4,955
May	711	1,477	1,996	1,199	860	6,243
June	999	1,502	1,702	1,206	829	6,238
July	889	1,153	1,650	1,068	730	6,490
August	677	984	2,037	1,813	765	5,726
September	646	1,324	4,457	1,556	921	8,904
October	948	2,218	4,920	1,811	1,221	11,118
November	1,086	3,484	4,284	1,852	1,278	11,983
December	1,132	3,413	3,161	1,944	1,335	11,085
TOTAL	9,305	18,795	35,292	18,316	12,963	94,671

NOTE.—These figures are taken from Table No. IX of the Sanitary Report.

Table No. XII, showing INFIRMITIES.

1		2	3	4	5	6	7	8	9
		INSANE.		BLIND.		DEAF AND DUMB.		LEPERS.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions	Total	303	186	988	969	626	884	304	108
	Villages	282	179	893	877	590	856	287	96
Hindus		29	11	93	101	33	9	10	5
Sikhs		15	6	25	17	11	3	4	1
Musalmans		259	169	870	851	582	872	290	102

NOTE.—These figures are taken from Tables Nos. XIV to XVII of the Census of 1881.

Table No. XIII, showing EDUCATION.

1		2	3	4	5
		MALES.		FEMALES.	
		Under instruction.	Can read and write.	Under instruction.	Can read and write.
All religions	Total	8,890	24,873	516	763
	Villages	6,067	14,076	196	216
Hindus		2,311	11,734	76	212
Sikhs		665	2,689	12	20
Jains		59	327		
Buddhists		..	..	..	..
Musalmans		5,607	7,982	181	148

1	2	3	4	5
	MALES.		FEMALES.	
	Under instruction.	Can read and write.	Under instruction.	Can read and write.
Christians	257	2,162	246	376
Tahsil Rawalpindi	2,673	11,669	233	431
" Gujar Khan	1,396	2,633	12	42
" Attock	1,815	2,875	145	223
" Kahuta	720	1,088	4	11
" Murree	216	796	103	48
" Pindigheb	963	2,435	8	1
" Fatahjang	1,114	1,777	11	12

NOTE.—These figures are taken from Table No. XIII of the Census of 1881.

Table No. XIV, showing detail of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11	12
	CULTIVATED.				UNCULTIVATED.						
	Irrigated.										
	By Government works.	By private individuals.	Unirrigated.	Total cultivated.	Grazing lands.	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated culturable waste, the property of Govt.
1868-69	..	16,937	940,561	957,498	..	207,847	2,810,640	3,018,487	3,975,935	731,744	521,000
1873-74	..	18,070	951,834	969,904	..	198,877	2,810,916	3,009,793	3,979,697	728,668	520,380
1878-79	..	18,070	951,834	969,904	..	198,877	2,810,916	3,009,793	3,979,697	730,842	520,180
Tahsil details for 1878-79—											
Tahsil Rawalpindi	..	984	195,394	196,378	..	34,645	245,749	280,394	476,772	150,800	46,244
" Gujar Khan	..	1,361	158,567	159,928	..	19,071	136,466	155,537	315,365	177,427	2,993
" Attock	..	5,370	129,669	135,039	..	25,740	219,720	245,460	380,499	129,502	52,159
" Kahuta	..	183	63,010	63,193	..	6,908	378,281	385,189	448,382	74,644	201,215
" Murree	..	826	18,106	18,932	..	1,807	902,903	904,710	923,642	8,255	38,125
" Pindigheb	..	3,719	174,463	178,182	..	109,590	617,558	727,148	905,330	78,289	146,756
" Fatahjang	..	5,627	212,625	218,252	..	1,636	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Table No. XV, showing TENURES held direct

1	2	3	4	5	6	7	8	9	10	11	12	13
	Whole District.				*Tahsil Rawalpindi.*				*Tahsil Gujar Khan.*			
NATURE OF TENURE.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
A.—ESTATES NOT BEING VILLAGE COMMUNITIES, AND PAYING IN COMMON (ZAMINDARI).												
III.—*Paying 1,000 to 5,000 revenue.* (a). Held by individuals under the law of primogeniture.	1	1	1	10,772	..	..	..	..	..	..	..	..
IV.—*Paying 1,000 rupees and under.* (c). As above.	3	3	3	4,122	..				..	..	..	..
(b). Held by individuals or families under the ordinary law.	36	36	74	48,787	5	5	5	3,686	..	..	..	..
PROPRIETARY CULTIVATING VILLAGE COMMUNITIES.												
B.—*Zamindari* .. Paying the revenue and holding the land in common.	74	74	712	117,572	7	7	33	8,293	7	7	21	1,110
C.—*Pattidari* .. The land and revenue being divided upon ancestral or customary shares, subject to succession by the law of inheritance.	171	171	6,160	231,045	10	10	257	10,860	..	..	..	..
D.—*Bhayachara* .. In which possession is the measure of right in all lands.	63	63	3,058	92,041	23	23	1,219	19,133	..	..	..	..
E.—*Mixed or imperfect pattidari or bhayachara.* In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty.	1,316	1,316	92,865	2,022,534	398	398	24,953	393,107	372	372	29,350	302,392
F.—*Grantees of Government not falling under any previous class, and paying revenue direct to Government in the position of :—*												
I.—*Proprietors,* including individuals rewarded for service or otherwise, but not purchasers of Government waste.	4	3	28	1,356	1	1	2	165	2	1	12	732
II.—*Lessees*	2	1	158	601	1	..	3	228	..	..	..	..
G.—*Landholders who have redeemed the revenue and are not members of any village community nor included in any previous class.*	3	..	2	81	3	..	2	81	..	..	..	..
I.—*Government waste, reserved or unassigned.*	66	..	..	1,455,836	9	..	..	41,381	5	..	..	10,651
TOTAL	1,739	1,668	103,061	3,979,607	457	444	26,474	476,771	386	380	29,383	315,835

NOTE.—These figures are taken from Table

from Government as they stood in 1878-79.

14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Tahsil Attock.				*Tahsil Kahuta.*				*Tahsil Murree.*				*Tahsil Pindigheb.*				*Tahsil Fatahjang.*			
No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
1	1	1	10,772	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	4	4	11,024	12	12	50	4,059	1	1	1	85	3	3	3	4,122	14	14	14	..4,982
27	27	378	43,672	..	..	..	..	5	5	155	383	15	15	69	39,647	13	13	61	24,467
63	63	1,572	87,922	25	25	2,843	11,075	50	50	970	9,609	22	22	603	110,758	1	1	15	821
30	30	952	69,914	..	..	..	..	10	10	887	2,994	..	..	..	..	..	..	..	..
68	68	3,657	98,517	192	192	15,277	176,869	27	27	2,050	7,519	91	91	7,658	604,048	169	168	9,920	439,582
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	14	519
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	155	373
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	..	..	58,078	8	..	..	255,379	21	..	..	903,052	13	..	..	146,756	6	..	..	38,939
197	193	6,559	380,490	237	229	18,170	448,382	114	93	4,063	923,642	144	131	8,233	905,331	204	198	10,179	529,687

... XXXIII of the Revenue Report for 1878-79.

Table No. XVI, showing TENURES not held direct from Government as they stood in 1878-79.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
NATURE OF TENURE.	*District Rawalpindi.*		*Tahsil Rawalpindi.*		*Tahsil Gujar Khan.*		*Tahsil Attock.*		*Tahsil Kahuta.*		*Tahsil Murree.*		*Tahsil Pindigheb.*		*Tahsil Fatahjang.*	
	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.
A.—TENANTS WITH RIGHT OF OCCUPANCY.																
Paying rent in cash. (a) Paying the amount of Government revenue only to the proprietors.	216	460	181	399	..	..	..	..	..	..	4	10	..	..	31	51
(b) Paying such amount, plus a cash Malikanah..	17,665	79,980	2,922	11,365	8,809	42,778	..	..	3,252	11,747	41	110	1,749	10,435	892	3,495
(c) Paying at stated cash rates per acre ..	2,845	8,419	..	..	..	..	2,737	8,273	87	87	..	..	..	..	71	59
(d) Paying lump sums (cash) for their holdings..	10,972	22,426	2,145	6,226	1,925	2,046	4,352	9,488	383	694	1,408	1,611	204	330	555	2,081
Total paying rent in cash ..	31,698	111,235	5,248	17,990	10,734	44,824	7,089	17,711	3,672	12,528	1,453	1,731	1,953	10,765	1,549	5,686
(a) Paying a stated share of the produce in kind. (1) Paying ½ produce and more ..	12,089	65,042	3,676	9,211	1,058	2,379	3,192	28,538	683	1,176	466	451	215	4,815	2,749	23,272
(2) ⅓ produce and less than ½ produce	5,188	44,898	764	2,615	..	..	2,392	17,655	373	686	121	166	1,032	19,396	507	4,288
(3) ¼ " ⅓ " ..	1,396	4,352	3	13	..	..	400	1,941	15	10	441	423	432	1,316	105	619
(4) ⅕ " ¼ " ..	536	3,792	..	..	..	..	399	1,940	12	31	..	..	112	1,712	13	109
(b) Paying a stated share of the produce, plus a cash contribution. (1) Share of produce ⅓ and more ..	1,608	20,513	..	..	..	..	..	..	..	..	33	64	292	5,207	1,838	15,242
(2) " " less than ⅓ ..	438	7,699	..	..	..	..	..	..	..	..	..	..	408	7,550	30	149
Total paying rent in kind ..	21,200	146,296	4,448	11,839	1,058	2,579	6,383	45,074	1,082	1,903	1,061	1,098	2,431	39,990	4,742	43,89[illegible]
GRAND TOTAL of Tenants with rights of occupancy ..	52,898	257,531	9,691	29,829	11,792	47,403	13,472	62,785	4,754	14,431	2,514	2,829	4,384	50,761	6,291	49,498
B.—TENANTS HOLDING CONDITIONALLY.																
For period on lease. (a) Written ..	21	65	..	..	..	..	..	..	..	..	..	..	..	..	21	65
(b) Not written ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Subject to village service and payment of rent ..	49	71	..	..	..	..	..	..	..	..	..	..	..	..	49	71
C.—TENANTS-AT-WILL.																
Paying in cash ..	14,037	27,940	3,553	7,488	399	1,015	7,456	14,533	1,082	1,805	784	934	300	862	454	4,240
Paying in kind. (a) ⅓ produce and more ..	25,028	95,665	10,529	13,096	799	2,036	1,120	21,762	1,328	1,772	231	889	279	2,596	10,742	45,414
(b) less than ⅓ produce ..	17,819	71,578	4,283	7,992	..	..	3,705	8,223	806	1,396	508	559	6,748	45,132	1,117	8,316
D.—PARTIES HOLDING AND CULTIVATING SERVICE-GRANTS FROM PROPRIETORS FREE OF ALL REVENUE.																
Sankalap or Dharmarth ..	243	1,078	..	..	64	128	3	2	24	16	180	89	77	843	..	..
Conditional on service ..	135	285	54	78	..	..	33	43	27	17	..	..	..	..	16	149
GRAND TOTAL OF TENURES ..	109,335	453,613	28,112	63,441	13,054	50,585	35,794	107,408	8,061	[illegible]437	4,501	4,800	11,707	160,194	15,390	107,748

NOTE.—These figures are taken from Table No. XXXIV of the Revenue Report.

Table No. XVII, showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
			Acres held under cultivating leases.		*Remaining acres.*			
	No. of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	Average yearly income, 1877-78 to 1881-82.
Whole District ..	69	583,462	127	..	417,365	2,384	163,586	9,75
Tahsil Rawalpindi ..	15	42,216	100	..	30,419	2,384	9,313	..
" Gujar Khan ..	2	10,492	27	..	10,465	..	..	..
" Attock ..	5	48,678	..	..	44,461	..	4,217	..
" Kabuta ..	9	264,267	..	..	264,267	..	..	..
" Murree ..	20	31,940	..	..	31,940	..	..	..
" Pindigheb ..	9	146,756	..	..	..	..	146,756	..
" Fatahjang ..	9	39,113	..	..	35,813	..	3,300	..

NOTE.—These figures are taken from Table No. IX of the Revenue Report of 1881-82.

Table No. XVIII, showing FORESTS.

1	2	3	4
	Area in square miles.		
Name of Forest.	Reserved.	Protected.	Unreserved.
Rawalpindi. Margalla ..	38	..	..
Rawalpindi. Baingalla	1	..	..
Rawalpindi. Tamaira ..	7	..	..
Rawalpindi. Maira ..	2	..	..
Attock. Kheriwar	6	..	..
Attock. Kawagurh	7	..	..

1	2	3	4
	Area in square miles.		
Name of Forest.	Reserved.	Protected.	Unreserved.
Fatahjang. Khairi Murat	29	..	..
Fatahjang. Kaulial ..	2	..	..
Fatahjang. Gujar Khan—Bagham	12	..	..
Kala Chitta.	..	174	..
Various ..	..	..	374

NOTE.—These figures are taken from Table No. XLIX of the Forest Report for 1881-82.

Table No. XIX, showing LAND ACQUIRED by GOVERNMENT.

Purpose for which acquired.	Acres acquired.	Compensation paid, in rupees.	Reduction of revenue, in rupees.
Roads	8,503	20,569	9,975
Canals	..	..	..
State Railways	2,012	2,17,117	709
Guaranteed Railways	..	..	..
Miscellaneous	1,608	62,611	1,047
Total ..	12,335	3,06,297	11,731

NOTE.—These figures are taken from Table No. XI of the Revenue Report.

Table No. XX, showing AREA UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
YEARS.	Total.	Rice.	Wheat.	Jawar.	Bajra.	Makai.	Jau.	Gram.	Moth.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugarcane.	Vegetables.
73-74 ..	884,407	1,199	337,018	51,521	187,065	43,118	56,773	25,509	45,331	37	1,816	26,126	..	760	6,493
74-75 ..	868,324	1,078	350,774	55,180	135,308	36,274	49,782	45,630	51,736	16	465	35,280	..	691	4,358
75-76 ..	939,851	966	392,772	38,028	167,358	35,659	50,247	44,429	55,035	21	2,320	31,759	..	2,427	5,214
76-77 ..	974,029	1,093	424,135	39,302	167,319	66,392	43,383	38,208	44,185	53	1,860	33,745	2	2,351	4,300
77-78 ..	831,383	867	449,027	31,157	23,864	44,524	58,196	27,248	35,928	57	1,579	26,727	96	2,497	5,933
78-79 ..	958,789	1,135	452,588	33,190	146,718	46,249	76,104	8,537	38,093	40	1,249	34,161	..	2,996	2,060
79-80 ..	904,424	365	389,097	39,896	183,661	49,650	37,228	7,119	56,822	20	1,093	34,826	..	535	[illegible]
80-81 ..	725,719	734	277,379	36,241	175,076	39,054	51,037	9,319	8,624	18	1,230	25,793	..	504	2,539
81-82 ..	1,082,675	1,207	420,351	29,146	288,940	51,503	56,377	16,859	40,193	12	921	57,551	3	809	1,339

NAME OF TAHSIL.	TAHSIL AVERAGES FOR THE FIVE YEARS, FROM 1877-78 TO 1881-82.														
wal-pindi ..	202,909	91	81,686	7,263	46,745	11,389	11,224	123	11,044	5	864	7,657	..	91	593
jar-Khan ..	183,826	6	78,149	11,730	41,839	873	4,829	619	10,273	6	84	6,650	19	12	197
tock ..	74,200	..	30,787	2,785	5,256	6,940	11,320	1,173	1,663	7	18	3,815	..	1,355	1,252
hnta ..	75,659	138	24,194	1,930	19,945	10,945	2,064	424	8,499	3	29	3,209	..	6	62
rree ..	17,259	475	4,985	3	749	8,780	752	..	56	..	..	81	..	..	509
ndigheb	198,782	..	100,946	6,549	27,792	3,921	18,190	10,940	8,304		59	8,859	..	3	133
ah-ang ..	188,561	162	97,340	2,328	41,336	3,462	9,810	326	5,401	5	261	5,940	..	14	571
TAL ..	940,596	862	417,657	32,708	183,652	46,316	56,188	12,815	40,332	31	1,214	35,712	20	1,480	2,818

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1			2			3
Nature of crop.			Rent per acre of land suited for the various crops, as it stood in 1881-82.			Average produce per acre as estimated in 1881-82.
			Rs.	A.	P.	lbs.
Rice		Maximum	25	0	0	550
		Minimum	5	12	0	
Indigo		Maximum	..	..	..	..
		Minimum	..	..	..	
Cotton		Maximum	6	0	0	120
		Minimum	0	3	0	
Sugar		Maximum	23	5	0	..
		Minimum	11	10	6	
Opium		Maximum	80	0	0	..
		Minimum	4	0	0	
Tobacco		Maximum	40	0	0	3,200
		Minimum	2	0	0	
Wheat	Irrigated	Maximum	32	0	0	419
		Minimum	2	0	0	
	Unirrigated	Maximum	24	0	0	
		Minimum	1	0	0	
Inferior grains	Irrigated	Maximum	20	0	0	372
		Minimum	1	0	0	
	Unirrigated	Maximum	9	0	0	
		Minimum	0	3	0	
Oil seeds	Irrigated	Maximum	..	..	..	454
		Minimum	..	..	..	
	Unirrigated	Maximum	4	0	0	
		Minimum	0	8	0	
Fibres	Irrigated	Maximum	..	..	..	..
		Minimum	..	..	..	
	Unirrigated	Maximum	5	0	0	
		Minimum	0	12	0	
Gram		..	..	..	..	..
Barley		..	..	..	..	..
Bajra		..	..	..	..	..
Jawar		..	..	..	..	..
Vegetables		..	..	..	..	..
Tea		..	..	..	..	..

NOTE.—These figures are taken from Table No. XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

1	2	3	4	5	6	7	8	9	10	11
Kind of stock.	Whole district for the years			Tahsils for the year 1878-79.						
	1868-69	1873-74	1878-79	Rawalpindi.	Gujar Khan.	Attock.	Kahuta.	Murree.	Pindi-gheb.	Fatahjang.
Cows and bullocks	91,376	159,015	220,902	39,416	49,480	10,405	22,519	11,592	42,106	45,384
Horses	4,255	4,061	4,288	834	1,110	290	484	25	1,015	1,030
Ponies	1,700	1,588	604	161	110	85	25	15	57	151
Donkeys	13,597	24,216	16,056	4,175	4,210	370	1,470	60	1,022	3,815
Sheep and goats	130,006	176,211	144,985	14,098	20,225	4,570	24,571	2,500	41,857	37,184
Pigs	113	..	109	..	..	109	..	..	..	..
Camels	7,886	7,626	7,406	791	1,070	750	686	6	1,992	2,201
Carts	22	97	243	228	15	..	..	..	..	..
Ploughs	70,196	92,465	137,187	24,195	21,010	12,290	16,635	5,268	42,622	14,267
Boats	68	107	131		6	75	4	4	42	..

NOTE.—These figures are taken from Table No. XLV of the Administration Report.

Table No. XXIII, showing OCCUPATIONS of MALES.

1	2	3	4	5	1	2	3	4	5
Number.	Nature of occupations.	Males above 15 years of age.			Number.	Nature of occupations.	Males above 15 years of age.		
		Towns.	Villages.	Total.			Towns.	Villages.	Total.
1	Total population	40,529	232,632	273,161	17	Agricultural labourers	39	2,800	2,839
2	Occupation specified	38,401	232,216	270,617	18	Pastoral	101	2,483	2,584
3	Agricultural, whether simple or combined.	3,219	145,208	148,427	19	Cooks and other servants	2,774	2,051	4,825
					20	Water-carriers	965	1,122	2,087
4	Civil administration	3,768	3,501	7,269	21	Sweepers and scavengers	810	213	1,023
5	Army	3,581	676	4,257	22	Workers in reed, cane, leaves, straw, &c.	1,265	2,808	4,073
6	Religion	554	4,090	4,644					
7	Barbers	322	2,595	2,917	23	Workers in leather	41	13	54
8	Other professions	324	715	1,039	24	Boot-makers	674	5,059	5,733
9	Money-lenders, general traders, pedlars, &c.	802	1,498	2,300	25	Workers in wool and pashm	21	169	190
					26	" " silk	30	11	41
10	Dealers in grain and flour	2,604	6,614	9,218	27	" " cotton	978	14,399	15,377
11	Corn-grinders, parchers, &c.	132	1,245	1,377	28	" " wood	998	4,488	5,486
12	Confectioners, green-grocers, &c.	985	689	1,674	29	Potters	195	2,296	2,491
					30	Workers and dealers in gold and silver.	465	1,503	1,968
13	Carriers and boatmen	2,102	5,689	7,791					
14	Landowers	1,099	83,779	84,878	31	Workers in iron	464	2,178	2,642
15	Tenants	1,862	51,720	53,582	32	General labourers	3,731	13,571	17,302
16	Joint-cultivators	..	2	2	33	Beggars, faqirs, and the like	1,212	7,892	9,104

NOTE.—These figures are taken from Table No. XII A of the Census Report of 1881.

Table No. XXIV, showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11
	Silk.	Cotton.	Wool.	Other fabrics.	Paper	Wood.	Iron.	Brass and copper.	Buildings.	Dyeing & manufacturing of dyes.
…mber of mills and large factories	..	..	..	..	1	..	..	..	..	..
…mber of private looms or small …orks.	..	12,518	441	..	..	2,269	1,967	14	1,420	916
…mber of workmen in large works. Male	..	..	..	..	100	..	..	..	..	..
Female	..	..	..	..	..	..	..	..	..	..
…mber of workmen in small works …r independent artisans.	..	15,421	510	..	..	2,351	2,379	14	1,810	1,157
…ue of plant in large works	..	..	..	..	6,050	..	..	..	..	..
…imated annual out-turn of all …orks in rupees.	..	16,81,330	83,116	..	4,065	4,33,598	3,34,121	1,680	4,04,240	1,01,100

	12	13	14	15	16	17	18	19
	Leather.	Pottery, common and glazed.	Oil-pressing and refining.	Pashmina and Shawls.	Carpets.	Gold, silver, and jewellery.	Other manufactures.	Total.
…ber of mills and large factories	..	..	..	..	..	..	1	2
…ber of private looms or small …orks.	4,489	2,043	1,705	..	4	1,376	5,711	34,593
…ber of workmen large works. Male	..	..	..	..	..	..	540	640
Female	..	..	..	..	..	..	..	..
…ber of workmen in small works independent artisans.	5,421	2,499	2,088	..	9	1,864	7,365	45,338
…e of plant in large works	..	..	..	..	..	..	5,85,048	5,91,098
…mated annual out-turn of all …rks in rupees.	6,34,204	1,77,698	2,27,911	..	678	13,44,270	15,45,235	69,76,236

NOTE.—These figures are taken from the Report on Internal Trade and Manufactures.

Table No. XXV, showing RIVER TRAFFIC.

1	2	3	4	5	6
Trade.		PRINCIPAL MERCHANDISE CARRIED.	Average duration of Voyage in days.		Distance in miles.
From	To		Summer or floods.	Winter or low water.	
…ock ..	Sukkar ..	Ghi, snuff, handians, rice, vinegar, baskets.	20	45	550

NOTE.—These figures …

Table No. XXVI, showing RETAIL PRICES

1	2		3		4		5		6		7		8		9		10		11		12		13		14		15		16	
	Number of seers and chitanks per rupee																													
Year	Wheat.		Barley.		Gram.		Indian corn.		Jawar.		Bajra.		Rice (fine).		Urd dal.		Potatoes.		Cotton (cleaned).		Sugar (refined).		Ghi (cow's).		Firewood.		Tobacco.		Salt (Lahori).	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1861-62	20	1	36	8	26	7			28		37	6	8	1	15	2			9	14	3	2	2	0	108	9	10	4	13	5
1862-63	26	8	67	2	36	1	..	..	30	9	35	9	6	9	16	1			2	9	2	10	2	3	150	2	10	4	10	3
1863-64	21	13	50	3	33	14			37	13	35	15	5	13	14	4			1	8	2	9	2	1	180	10	11	8	9	14
1864-65	25	7	80	7	30	2			37	7	34	..	8	7	18	6			1	5	2	11	2	5	171	4	11	8	9	10
1865-66	28	8	35	14	23	14			38	8	26	14	7	7	14	13	..	..	2	4	2	15	2	5	151	1	11	8	9	15
1866-67	23	14	34	10	17	15			28	15	28	..	6	13	18	9			2	..	2	10	1	9	109	10	7	7	9	1
1867-68	19	6	33	14	17	3			33	2	23	5	6	9	12	13			2	6	2	5	1	9	102	10	7	7	9	8
1868-69	12	10	18	6	11	6			15	1	13	6	6	3	7	4			2	1	2	2	1	9	104	15	7	7	9	11
1869-70	13	5	23	4	8	5			14	3	13	2	5	9	6	13	..		1	11	2	2	1	9	104	13	7	7	9	11
1870-71	15	1	21	15	11	8	..		25	5	22	6	4	15	10	4			1	15	2	2	1	10	98	5	5	9	9	15
1871-72	16	8	29	8	16	8	25		26	..	25		6	..	15		12		2	4	8	8	1	12	90	..	6		10	5
1872-73	16		10	8	18	8	21	6	25	..	20	8	6		14	..	9		2	4	2	8	1	13	64		6		10	12
1873-74	17	5	24	8	29		26	..	27	8	24	8	6		13		18		2	4	2	12	2	..	120		6		10	12
1874-75	32	..	42		46		44		40	..	43		7	..	15		32		2	8	2	12	2	4	100		8		10	6
1875-76	30		25		36	..	40		40		45		6	..	16		30		2	..	3	..	2	2	110		8		11	
1876-77	27	8	47	..	38	..	48	..	46	..	48		6		17		12		2	4	3	..	2	4	100	..	8		11	
1877-78	17	4	22		15		23		22	..	19		6		8		14		2	..	2	14	2	..	100		8	..	10	
1878-79	14	4	20		10	8	16				15				7		12		2	10	2	..	1	8	60	..	6		11	
1879-80	8	2	10		9	14	11	8	14		11	4	4	8	8	4	10	..	2	2	1	14	1	6	24	..	6		11	
1880-81	11	8	14	8	11	12	14	9	16	..	13	..	5	4	11	8	23	..	2	1	1	14	1	5	40	..	5		11	
1881-82	10	..	12	..	19	6	21	..	26	..	18	8	6	8	13	..	20	..	2	8	2	2	..	..	53	..	8		11	12

NOTE.—The figures for the first ten years are taken from a statement published by Government (Punjab Government No. 209 S. of 19th August 1872), and represent the average prices for the 12 months of each year. The figures for the last ten years are taken from Table No. XLVII of the Administration Report, and represent prices as they stood on the 1st January of each year.

Table No. XXVII, showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	Wages of Labour per day.				Carts per day.		Camels per day.		Donkeys per score per day.		Boats per day.	
	Skilled.		Unskilled.									
	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.	
1868-69	0 12 0	0 10 0	0 5 0	0 3 6	2 0 0		0 8 0		1 0 0		0 8 0 to 0 10 0 annas per maund	
1873-74	0 12 0	0 3 0	0 5 0	0 2 0	3 0 0	1 12 0	0 8 0	0 3 4	6 0 0	2 8 0	1 4 0	1 10 0
1878-79	0 12 0	0 4 0	0 5 0	0 2 0	1 0 0	0 12 0	0 12 0	0 4 0	7 8 0	5 0 0	4 0 0	1 0 0
1879-80	0 12 0	0 4 0	0 5 0	0 2 0	1 0 0	0 12 0	0 12 0	0 6 0	7 8 0	5 0 0	4 0 0	1 0 0
1880-81	0 12 0	0 4 0	0 5 0	0 2 0	1 0 0	0 12 0	0 12 0	0 6 0	7 8 0	5 0 0	4 6 0	1 8 0
1881-82	0 12 0	0 4 0	0 5 0	0 2 0	1 0 0	0 12 0	0 12 0	0 8 0	7 8 0	5 0 0	4 0 0	1 0 0

Note.—These figures are taken from Table No. XLVIII of the Administration Report.

Table No. XXVIII, showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
YEAR.	Fixed Land Revenue.	Fluctuating and Miscellaneous Land Revenue.	Tribute.	Local rates.	Excise.		Stamps.	Total Collections.
					Spirits.	Drugs.		
1868-69	6,79,211	21,081			55,796	18,782	73,369	8,24,339
1869-70	6,79,458	15,833			60,166	16,152	76,185	8,34,147
1870-71	6,79,978	24,504			66,092	15,078	89,640	8,45,658
1871-72	6,81,742	4,189		46,052	68,052	14,619	95,391	8,75,565
1872-73	6,82,349	4,243		46,048	58,140	26,478	82,059	8,79,917
1873-74	6,82,824	7,175		46,954	40,691	28,207	95,897	8,95,288
1874-75	6,82,418	9,690		46,151	35,228	28,454	95,774	8,98,716
1875-76	6,88,041	8,600		46,160	29,405	18,8[illegible]	1,07,118	8,98,224
1876-77	6,86,527	7,429		48,142	24,320	12,665	1,10,062	9,07,535
1877-78	6,85,916	6,563		46,939	28,457	20,818	1,22,0[illegible]3	9,30,811
1878-79	6,84,727	8,336		61,108	35,500	26,819	1,31,030	9,47,610
1879-80	6,87,281	9,746		71,354	28,747	29,409	1,58,344	9,85,761
1880-81	6,65,091	11,415		66,365	42,089	38,067	2,00,579	10,28,466
1881-82	6,85,916	10,808		56,231	35,848	31,320	2,22,234	10,46,347

Note.—These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded:—"Canal, Forests, Customs and Salt, Assessed Taxes, Fees, Cesses."

Table No. XXIX, showing REVENUE DERIVED from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	Fluctuating Revenue.					Miscellaneous Revenue.				
			Revenue of alluvial lands.	Revenue of waste lands brought under assessment.	Water advantage revenue.	Fluctuating assessment of river lands.	Total fluctuating land revenue.	Grazing dues. By enumeration of cattle.	Grazing dues. By grazing leases.	Sale of wood from jungles and forests.	Sajji.	Total miscellaneous land revenue.
District Figures.												
Total of 5 years—1868-69 to 1872-73	34,08,121	69,890					4,028	11,202	12,595	24,709		65,967
Total of 5 years—1873-74 to 1877-78	34,32,850	39,967	837	503			7,780	8,151	14,976	621		31,737
1878-79	6,86,784	8,836					544	1,166	4,487	2[illegible]6		7,732
1879-80	6,85,981	9,468					1,148	881	4,750	955		8,31[illegible]
1880-81	6,85,093	11,415					1,468	655	4,766	2,542		9,947
1881-82	6,86,211	10,808					2,810	587	5,122	734		7,989
Tahsil Totals for 5 years—1877-78 to 1881-82.												
Tahsil Rawalpindi	7,23,938	9,774					1,756		4,462			8,018
" Gujar Khan	8,78,464	1,927					47		50			1,190
" Attock	5,91,350	8,445	82				1,495		4,380			6,953
" Kahuta	3,46,088	881					297					54
" Murree	27,762	1,169					28					1,145
" Pindigheb	3,55,205	20,030					842	4,134	10,335	4,652		19,7[illegible]
[illegible]	[illegible]	[illegible]					2,331		8,035			[illegible]

Table No. XXX, showing ASSIGNED LAND REVENUE.

1	2	3	4	5	6	7	8	9	10	11
TAHSIL.	Total Area and Revenue Assigned.								Period of Assignment.	
	Whole Villages.		Fractional parts of Villages.		Plots.		Total		In perpetuity.	
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.
Rawalpindi	21,459	9,245	6,902	1,265	1,705	1,308	30,126	11,818	11,960	6,496
Gujar Khan	500	500	782	680	269	902	1,551	2,08[illegible]	262	254
Attock	6,412	2,192	11,152	4,342	401	3,978	17,966	10,512	4,587	4,753
Kahuta	1,518	849	5,038	1,710	258	1,483	6,814	4,042	5,228	2,168
Murree	1,395	315				327	1,995	642	102	187
Pindigheb	2,709	867	31,959	3,049	622	1,271	35,290	6,187	27,949	1,031
Fatahjang	9,418	792	24,976	4,652	805	1,127	35,199	6,571	28,676	4,932
Total District	44,101	11,260	80,870	16,598	4,060	13,996	129,031	41,854	78,764	19,831

1	12	13	14	15	16	17	18	19	20	21	22	23	24	25
TAHSIL.	Period of Assignment.—Concluded.								No. of Assignees.					
	For one life.		For more lives than one.		During maintenance of Establishment.		Pending orders of Government.							
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity.	For one life.	For more lives than one.	During maintenance.	Pending orders.	Total.
Rawalpindi	11,820	2,151	967	977	5,274	1,764	..	..	35	422	..	44	..	502
Gujar Khan	744	1,118	500	682	45	37	..	..	15	84	1	4	..	64
Attock	6,014	4,491	6,735	1,228	50	50	..	..	51	164	18	4	..	237
Kahuta	472	1,165	944	626	175	83	..	..	14	107	23	5	..	149
Murree	..	21	1,893	424	..	..	..	..	15	5	38	..	..	58
Pindigheb	4,324	4,719	2,709	567	108	70	..	..	40	51	12	4	..	107
Fatahjang	[illegible]032	989	514	442	977	258	..	..	26	73	35	2	..	136
Total District	29,208	15,634	14,252	4,127	6,709	2,262	..	..	196	857	127	63	..	1,248

NOTE.—These figures are taken from Table No. XII of the Revenue Report of 1881-82.

Table No. XXXI, showing BALANCES, REMISSIONS and TAKAVI.

YEAR.	Balances of land revenue in rupees.		Reductions of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takavi advances in rupees.
	Fixed revenue.	Fluctuating and miscellaneous revenue.		
1868-69	230			300
1869-70	79			3,225
1870-71				970
1871-72	93			1,290
1872-73	8			1,910
1873-74	2		5	3,820
1874-75	4			1,700
1875-76	346			5,250
1876-77	2,576		50	2,165
1877-78	2,903		33	1,935
1878-79	2,922	288		1,750
1879-80	612			500
1880-81	2			500
1881-82	209			3,520

NOTE.—These figures are taken from Tables Nos. I, II, III, and XVI of the Revenue Report

Table No. XXXII, showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10
	Sales of Land.						Mortgages of Land.		
	Agriculturists.			Non-Agriculturists.			Agriculturists.		
YEAR.	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Mortgage money.
District Figures.									
Total of 6 years—1868-69 to 1873-74	2,822	12,456	3,35,274	..	..	..	1,772	18,561	2,71,653
Total of 4 years—1874-75 to 1877-78	2,101	8,231	2,58,163	1,124	8,909	1,43,209	720	8,586	1,22,594
1878-79	560	2,464	66,464	440	5,040	74,801	245	1,782	31,172
1879-80	377	2,064	82,407	374	4,532	82,321	149	1,440	24,681
1880-81	309	1,325	60,631	330	2,064	78,062	72	826	18,516
1881-82	193	789	35,711	58	265	17,583	26	634	8,215
Tahsil Totals for 5 years—1877-78 to 1881-82.									
Tahsil Rawalpindi	805	2,433	96,090	454	2,341	81,193	153	827	31,574
" Gujar Khan	404	619	35,352	375	908	44,172	89	350	8,795
" Attock	170	1,378	48,899	127	852	39,402	227	2,404	58,074
" Kahuta	295	878	37,495	235	478	34,736	61	120	4,751
" Murree	220	214	22,478	14	35	1,657	20	16	1,587
" Pindigheb	213	4,052	81,567	225	5,913	73,629	84	1,980	15,908
" Fatahjang	162	580	23,984	128	711	30,251	38	643	11,139

1	11	12	13	14	15	16	17	18	19
	Mortgages of Land.—Concluded.			Redemptions of Mortgaged Land.					
	Non-Agriculturists.			Agriculturists.			Non-Agriculturists.		
YEAR.	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.
District Figures. Total of 6 years—1868-69 to 1873-74	..	..	..	..	..	..	..	..	..
Total of 4 years—1874-75 to 1877-78	1,684	21,051	2,58,439	183	467	9,143	710	25,898	1,09,914
1878-79	422	6,651	99,477	7	31	450	30	455	7,865
1879-80	433	5,540	97,687	40	1,123	6,119	77	5,350	18,404
1880-81	303	4,256	70,947	22	302	5,419	28	510	8,029
1881-82	53	443	14,759	3	15	895	..		
Tahsil Totals for 5 years—1877-78 to 1881-82.									
Tahsil Rawalpindi	475	3,120	87,102	1	3	90	23	175	6,025
" Gujar Khan	106	394	10,688	20	144	3,868			
" Attock	223	2,631	70,540	15	503	4,489	15	243	1,492
" Kahuta	264	501	24,836	6	35	988	37	105	7,271
" Murree	66	106	9,256	3	13	449	3	21	672
" Pindigheb	526	14,326	95,458	21	943	2,667	67	5,456	14,528
" Fatahjang	185	1,056	38,978	5	64	1,345	8	617	2,622

Note.—These figures are taken from Tables Nos. XXXV and XXXV B of the Revenue Report. No details for transfers by agriculturists and others, and no figures for redemption are available before 1874-75. The figures for earlier years include all sales and mortgages.

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
	Income from sale of stamps.				Operations of the Registration Department.							
	Receipts in rupees.		Net income in rupees.		No. of deeds registered.				Value of property affected, in rupees.			
YEAR.	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immovable property.	Touching movable property.	Money obligations.	Total of all kinds.	Immovable property.	Movable property.	Money obligations.	Total value of all kinds.
1877-78 ..	89,867	26,093	83,588	25,210	2,301	171	157	2,629	8,84,317	51,324	1,20,272	10,55,913
1878-79 ..	94,276	36,754	84,449	35,144	2,366	145	110	2,621	9,20,109	17,441	1,32,186	10,69,756
1879-80 ..	1,04,158	54,101	93,185	51,061	2,399	87	128	2,720	10,03,232	10,245	58,653	10,88,502
1880-81 ..	1,33,561	67,012	1,21,442	64,030	2,421	20	103	2,744	14,16,436	29,861	62,066	15,28,231
1881-82 ..	1,48,703	78,521	1,36,026	70,151	2,473	23	106	2,932	12,09,237	15,026	1,34,842	14,31,993

Note.—These figures are taken from Appendix A of the Stamp and Tables Nos. II and III of the Registration Report.

[illegible] No. XXXIII A, showing REGISTRATIONS.

1	[illegible]	[illegible]	4	5	6	7
	Number of Deeds registered.					
	1880-81		1881-82.			
	[illegible] l.	Total.	Compulsory.	Optional.	Total.	
Registrar Rawalpindi	[illegible]	15	31	4	35	
Sub-Registrar Rawalpindi	311	1,016	881	494	1,375	
Rawalpindi	86	193	114	97	211	
Attock	86	261	201	71	272	
Murree	[illegible]	112	55	22	77	
Kahuta	51	175	93	44	137	
Fattehjang	213	505	268	140	408	
Pindigheb	22	166	110	14	124	
[illegible]	55	222	233	65	298	
[illegible]	844	2,744	1,981	951	2,932	

[illegible] No. 1 of the Registration Report.

Table No. [illegible] [illegible]CENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR	[illegible]					[illegible]ED IN EACH CLASS AND GRADE.						Total number of licenses.	Total amount of fees.	Number of villages in which licenses granted.
						Class II.			Class III.					
	[illegible]					2	3	4	1	2	3			
	Rs. [illegible]					Rs. 50	Rs. 25	Rs. 10	Rs. 5	Rs. 2	Re. 1			
1878-79					10	29	76	390	1,124	2,875	14,601	20,122	38,971	1,114
1879-80	3		1	10	4	36	121	430	1,222	4,581	15,163	19,575	41,010	
1880-81	5	9	9	24	15	80	270	995				1,405	28,875	361
1881-82		5		13	8	26	177	1,016				1,256	19,785	176
Tahsil details for 1881-82														
Tahsil Rawalpindi		3		6	4	9	36	318				275	4,830	27
" Gujar Khan						1	30	74				105	1,540	19
" Pindigheb						2	10	[illegible]				102	1,250	19
" Attock		1		3	1	9	36	2[illegible]				272	4,145	41
" Kahuta					1	1	8					100	1,225	15
" Fattehjang				1	1	12	32	15[illegible]				202	3,185	45
" Murree	1					1	11	131				144	2,135	9
" Rawalpindi cantonments		3		3	1	1	14	35				56	1,525	1

Table No. XXXV, showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	FERMENTED LIQUORS.					INTOXICATING DRUGS.						EXCISE REVENUE FROM		
	Number of central distilleries.	No. of retail shops.		Consumption in gallons.		No. of retail licenses.		Consumption in maunds.				Fermented liquors.	Drugs.	Total.
		Country spirits.	European liquors.	Rum.	Country spirits.	Opium.	Other drugs.	Opium.	Charas.	Bhang.	Other drugs.			
1877-78	2	28	25	774	3,525	7	7	19½	19	12	11¼	38,346	30,780	69,126
1878-79	2	28	38	867	3,739	7	7	32¾	23¼	34¾	35¼	35,555	26,815	62,370
1879-80	2	28	50	1,806	4,841	7	7	40	35	...		38,747	20,409	59,156
1880-81	2	29	73	1,471	4,886	7	7	48¾	34	7½		42,089	33,067	75,156
1881-82	2	29	83	1,889	3,397	7	7	39½	22¼	20½	¼	38,848	31,320	70,168
TOTAL ...	10	142	269	6,807	20,388	35	35	180½	139¼	74¼	47	193,585	142,391	335,976
Average	2	28	54	1,361	4,078	7	7	36	28	15	9¼	38,717	28,478	67,195

NOTE.—These figures are taken from Tables Nos. I, II, VIII, IX, X of the Excise Report.

Table No. XL, showing CRIMINAL TRIALS.

	1	2	3	4	5	6
	DETAILS.	1878.	1879.	1880.	1881.	1882.
Persons tried.	Brought to trial	10,801	11,110	14,348	14,450	12,217
	Discharged	3,758	3,897	5,069	6,397	5,203
	Acquitted	1,603	1,596	2,182	1,181	860
	Convicted	5,430	5,532	6,726	6,004	6,051
	Committed or referred	91	51	42	98	67
Cases disposed of.	Summons cases (regular)	..	..	..	3,238	4,190
	" (summary)	..	..	..	1,001	135
	Warrant cases (regular)	..	..	..	1,412	1,759
	" (summary)	..	..	..	273	76
	Total cases disposed of	5,735	6,010	6,003	6,023	6,135
Number of persons sentenced to	Death	18	12	7	12	30
	Transportation for life	10	13	6	11	4
	" for a term	..	..			
	Penal servitude	..				
	Fine under Rs. 10	3,910	3,785	4,707	4,201	4,554
	" 10 to 50 rupees	714	765	965	669	700
	" 50 to 100 "	19	16	93	[illegible]	20
	" 100 to 500 "	9	9	26	12	17
	" 500 to 1,000 "	..				
	Over 1,000 rupees	..	..			
	Imprisonment under 6 months	624	626	743	537	655
	" 6 months to 2 years	185	185	144	176	219
	" over 2 years	21	29	25	15	28
	Whipping	161	247	152	134	85
	Find sureties of the peace	159	81	174	82	100
	Recognisance to keep the peace	96	117	84	183	76
	Give sureties for good behaviour	136	164	155	134	219

NOTE.—These figures are taken from Statements Nos. III and IV of the Criminal Reports for 1878 to 1880, and Nos. IV and V of the Criminal Reports for 1881 and 1882.

Table No. XLI, showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nature of offence.	Number of cases inquired into.					Number of persons arrested or summoned.					Number of persons convicted.				
	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881
Rioting or unlawful assembly ..	31	27	12	18	13	335	286	144	186	183	273	255	124	161	169
Murder and attempts to murder ..	28	35	20	21	30	54	51	36	33	51	34	34	18	22	15
Total serious offences against the person	151	180	165	148	178	228	234	228	208	241	155	158	161	160	138
Abduction of married women ..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Total serious offences against property ..	271	398	389	456	661	185	257	270	226	257	122	177	198	167	169
Total minor offences against the person	191	179	171	156	150	200	276	233	220	210	224	228	205	175	155
Cattle theft ..	16	41	25	41	27	11	39	26	47	28	10	35	20	40	21
Total minor offences against property ..	711	978	987	809	756	582	728	810	832	688	450	598	682	670	547
Total cognizable offences ..	1,378	1,797	1,750	1,631	1,808	1,646	1,825	1,738	1,722	1,629	1,242	1,463	1,397	1,372	1,209
Rioting, unlawful assembly, affray ..	36	25	11	21	13	126	102	38	79	41	107	91	33	64	82
Offences relating to marriage ..	..	3	2	4	8	..	3	2	8	10	..	3	2	2	4
Total non-cognizable offences ..	228	187	113	125	129	380	335	172	260	235	264	278	193	168	138
GRAND TOTAL of offences ..	1,606	1,987	1,865	1,760	1,945	2,026	2,163	1,912	1,990	1,874	1,506	1,744	1,522	1,542	1,347

NOTE.—These figures are taken from Statement A of the Police Report.

Table No. XLII, showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
	No. in gaol at beginning of the year.		No. imprisoned during the year.		Religion of convicts.			Previous occupation of male convicts.					
YEAR.	Males.	Females.	Males.	Females.	Musalman.	Hindu.	Buddhist and Jain.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78	718	29	829	27	1,442	137	..	32	..	33	948	..	..
1878-79	624	22	1,179	53	1,713	149	..	38	..	18	1,154	..	..
1879-80	732	34	1,174	28	789	47	..	35	..	15	362	108	16
1880-81	781	17	991	30	561	70	..	32	..	15	315	59	12
1881-82	626	16	1,015	47	623	84	..	22	..	46	483	62	20

	15	16	17	18	19	20	21	22	23	24	25	26
	Length of sentence of convicts.							Previously convicted.			Pecuniary results.	
YEAR.	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
1877-78	541	485	294	150	88	31	8	73	14	6	38,501	3,441
1878-79	639	521	311	248	82	62	15	65	17	11	43,057	2,596
1879-80	294	234	112	88	38	32	..	34	4	4	57,080	7,157
1880-81	235	167	152	33	26	29	..	35	14	7	51,123	5,8[illegible]4
1881-82	118	156	159	156	109	31	..	37	19	14	49,704	4,219

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsil.	Town.	Total population.	Hindus.	Sikhs.	Jains.	Musalmans.	Other religions.	No. of occupied houses.	Persons per 100 occupied houses.
Rawalpindi ..	Rawalpindi ..	52,975	23,419	1,919	904	23,664	3,069	8,029	660
Attock	Hazro ..	6,533	3,013	29	..	3,491	..	253	2,58[illegible]
	Attock ..	4,210	1,253	2	..	2,912	13	718	58[illegible]
	Campbellpur ..	1,467	775	22	3	455	212	284	517
Murree ..	Murree ..	2,489	702	..	2	1,374	411	410	607
Pindigheb ..	Pindigheb ..	8,583	3,221	20	..	5,342	..	1,517	566
	Makhad ..	4,195	560	..	..	3,635	..	743	565
Fatahjang	Fatahjang ..	4,875	1,527	16	..	3,327	5	637	765

... taken from Table No. XX of the Census Report of 1881.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
TOWN.	Sex.	*Total population by the Census of*	*Total births registered during the year*					*Total deaths registered during the year*				
		1875.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Rawalpindi ..	Males ..	12,787	374	429	328	354	468	476	1,182	1,366	850	[illegible]
	Females	8,015	342	371	308	309	424	335	758	[illegible]	442	[illegible]

NOTE.—These figures are taken from Table No. LVII of the Administration Report.

Table No. XLV, showing MUNICIPAL INCOME.

1	2	3	4	5	6	7
NAME OF MUNICIPALITY.	Rawalpindi.	Attock.	Murree.	Hazro.	Pindigheb.	Makhad.
Class of Municipality ..	II.	III.	I.	III.	III.	III.
1870-71 ..	38,095	2,361	13,536	4,400	..	..
1871-72 ..	51,452	2,554	16,262	6,853	..	..
1872-73 ..	47,910	2,652	11,323	10,125	..	..
1873-74 ..	43,738	2,796	15,551	8,349	..	..
1874-75 ..	58,606	2,984	17,074	9,003	1,960	2,172
1875-76 ..	51,294	3,080	18,292	8,988	2,015	2,587
1876-77 ..	51,921	3,438	17,221	8,353	2,040	2,795
1877-78 ..	70,492	2,591	13,434	8,376	2,459	3,061
1878-79 ..	57,518	2,494	16,756	10,458	3,786	2,509
1879-80 ..	66,132	2,506	11,596	12,424	4,943	2,648
1880-81 ..	1,05,093	6,693	14,943	17,345	3,735	3,190
1881-82 ..	91,032	6,610	20,730	16,551	3,591	2,551

... No. XLVI, showing DISTANCES.

Place	Rawalpindi	Kahuta	Pindigheb	Fatahjang	Murree	Gujar Khan	Attock	Jatti	Rewat	Sang Jani	Hassanabdal	Hazro	Pind Sultani	Kalar	Mandra	Makhad	Katti	Karor	Dewal	Narrar	Barakao	Saidan or Huttian	Choe	Jand	Tret	Lamidhan	Campbellpoor	Lakar Mar	Lachman Ferry
Rawalpindi																													
Kahuta	22																												
Pindigheb	65	82																											
Fatahjang	28	48	34																										
Murree	39	40	103	67																									
Gujar Khan	30	26	92	58	60																								
Attock	56	76	60	38	85	86																							
Jatti	37	31	82	48	74	13	91																						
Rewat	11	20	74	40	50	19	68	21																					
Sang Jani	14	24	48	14	52	43	43	48	25																				
Hassanabdal	28	48	51	17	67	58	28	63	40	15																			
Hazro	46	66	64	35	85	76	15	81	58	33	13																		
Pind Sultani	58	78	19	30	97	115	41	78	70	44	47	40																	
Kalar	28	14	86	52	64	14	79	22	12	37	52	70	62																
Mandra	21	17	83	49	60	9	77	14	10	34	49	67	79	10															
Makhad	104	108	39	60	127	118	63	108	100	74	77	79	48	112	109														
Katti	41	24	103	79	18	50	97	55	43	54	69	87	99	38	41	129													
Karor	24	15	86	52	19	42	80	47	34	38	52	70	82	28	32	112	17												
Dewal	51	52	113	79	12	81	107	90	62	64	79	97	109	68	72	139	51	45											
Narrar	68	89	29	40	107	98	51	88	80	54	57	56	10	91	89	52	109	92	119										
Barakao	13	38	76	42	26	43	62	48	25	27	42	60	72	37	34	102	42	37	38	82									
Saidan or Huttian	43	63	60	31	82	73	14	78	54	29	14	4	42	66	63	54	84	67	94	52	56								
Choe	62	82	41	34	101	93	19	83	73	48	33	23	23	85	82	37	81	80	113	33	75	19							
Jand	60	80	20	41	108	99	52	89	80	55	58	56	11	92	90	32	89	93	119	21	82	52	33						
Tret	26	46	86	54	18	55	62	60	37	30	54	72	84	49	46	114	29	50	25	94	12	68	88	94					
Lamidhan	70	90	33	42	100	100	36	100	81	56	41	31	12	95	91	54	111	94	121	21	83	80	11	22	96				
Campbellpoor	82	79	81	24	91	82	14	91	64	33	33	13	33	76	73	75	93	76	103	42	66	9	10	33	76	21			
Lakar Mar	88	107	59	60	127	118	71	127	99	74	77	75	30	112	109	13	129	112	139	39	101	71	52	19	113	41	62		
Lachman Ferry	87	17	100	66	40	38	94	48	37	51	66	84	96	31	34	126	8	31	29	105	51	80	99	100	63	107	90	..	
...attan	48	28	106	81	18	59	99	78	45	56	71	89	101	40	43	131	9	10	22	90	25	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]